

THE WESTMINSTER VERSION OF  
THE SACRED SCRIPTURES:

A NEW TRANSLATION FROM THE ORIGINAL  
GREEK AND HEBREW TEXTS

THE NEW TESTAMENT

VOLUME II.

PART I.

THE GOSPEL ACCORDING TO ST. JOHN



THE WESTMINSTER VERSION OF  
THE SACRED SCRIPTURES

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# THE NEW TESTAMENT

VOL. II.

ST. JOHN AND THE ACTS

PART I.

THE GOSPEL ACCORDING TO  
ST. JOHN

BY

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## SUMMARY OF INTRODUCTION

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# INTRODUCTION

## I. THE LIFE OF ST. JOHN.<sup>1</sup>

John the son of Zebedee was very young when he became a disciple of Jesus.<sup>2</sup> The circumstances of his call are given in the first chapter of his Gospel, verses 35—42, where we naturally think him the 'other disciple' who was with Andrew when John the Baptist pointed out the Lamb of God. He was religious and eager to learn, as his presence among the intimate disciples of the Precursor sufficiently shows; he heeded the word of his master and became for well over two years an ardent follower and pupil of Him whose way the Baptist had prepared.

Even in Galilee the circumstances of John's upbringing were not altogether unfavourable to mental development. His family was fairly well-to-do. His father Zebedee had hired men with him in the boat when his sons were called away (Mark i. 20), and his mother seems to have been one of the holy women of Galilee who helped to support Our Lord and His disciples 'of their substance'.<sup>3</sup> The synagogue school which he would attend as a boy may have been a good one; besides perfecting his knowledge of Aramaic, which he would speak at home, he might learn there a good deal of Hebrew, the language of the Bible. In Galilee more

<sup>1</sup> We assume for the time being that St. John wrote the Gospel, the Johannine Epistles and the Apocalypse; also his identity with the 'other disciple' and 'the disciple whom Jesus loved' of the Fourth Gospel.

<sup>2</sup> He lived till the time of the Emperor Trajan, whose reign began in 98 A.D. (St. Irenaeus, *Adv. Haer.*, II. xxii. 5; III. iii. 4; St. Jerome, *De Viris Illustribus*, 9). In 27 A.D. it is not likely that he was over twenty.

<sup>3</sup> Luke viii. 3; xxiii. 55; xxiv. 10. That her name was Salome may be inferred with very great probability from the comparison of Mark xv. 40 with Matt. xxvii. 56.

readily than at Jerusalem he would learn Greek, even without going to a Greek school. It is not likely that the young Galilaean would be widely read; but in the Sacred Scriptures of his people he would become familiar with the best books of poetry and prose, of prophecy, wisdom and history, that had ever been written. John and Peter were, indeed, considered simple and unlettered by the Sanhedrists (Acts iv. 13); but Galilaean who had not followed the courses of the great rabbis of the capital would easily be so judged, even if they had received a good education in their native province. Ignorance of the things taught in the rabbinic schools of the time was not altogether a misfortune. While John would miss much of what Saul of Tarsus was learning at the feet of Gamaliel at Jerusalem, he would have less to unlearn when he went to the school of Jesus.

John's faith, aroused by the testimony of the Baptist, was confirmed, though not made perfect, by the miracle of Cana (John ii. 1—11). He went down with Jesus to Capharnaum; and there can be little doubt that he accompanied Him during His mission in Jerusalem and Judaea, and returned with Him to Galilee through Samaria (ii. 13—iv. 42). The Synoptic account of John's call, however, to which we have already referred, indicates that he had returned to his work as a fisherman when Jesus began His Galilaean ministry.

Though he was in a very special sense 'the disciple whom Jesus loved', John's intimacy with the Master was shared by his brother James and by Peter. The group of Peter, James and John is prominent in the Synoptic narrative: they are named before Andrew in St. Mark's list of the Apostles (iii. 16—17), and they were the only disciples present at the raising of Jairus' daughter, at the Transfiguration, and at the Agony in Gethsemane. Peter and John were the two disciples sent to prepare for the Last Supper (Luke xxii. 8); and these two are the principal figures among the disciples in the scene of the appearance of the risen Saviour on the shore of the Lake

of Tiberias, related in the last chapter of St. John. In one great privilege, however, not even Peter shared; in accordance with Our Lord's will the Blessed Virgin lived with St. John after the Ascension (John xix. 26—27).

After Pentecost, John appears by Peter's side at the cure of the lame man in the Temple and at the subsequent trial by the Sanhedrin (Acts iii—iv). He accompanies Peter to Samaria, where they confirm the converts of Philip (Acts viii. 14). His name occurs afterwards in the Acts of the Apostles only in connection with the death of James, his brother (Acts xii. 2).

John was one of the 'pillars' of the Church of Jerusalem, like Peter and James the Brother of the Lord, when Barnabas and Paul went to Jerusalem from Antioch for a conference on the Gospel of Paul (Gal. ii. 1—10). Those who identify this visit with the visit related in Acts xv (c. 49 A.D.) make of John one of those who assisted at the council therein described, though St. Luke does not mention him in his narrative. Others identify the visit of Barnabas and Paul with that of Acts xi and xii, about 44 A.D.

How long St. John remained in Palestine, we have no means of knowing. He was probably not in Jerusalem when St. Paul returned thither about 56 A.D., as we may infer from the silence of Acts xxi. 15ff. We find him, after the destruction of Jerusalem in A.D. 70, established as a great religious leader in the Roman Province of Asia. It is there that tradition places the composition of all the Johannine writings.

The Apocalypse was written at Patmos. The author tells us that he was there because of the word of God and the witness he had borne to Jesus (Apoc. i. 9). He wrote to strengthen the Asian Christians during the persecution of Domitian, by his exhortations to a more fervent Christian life, and by his assurance that the glorified Christ, who was with them, would secure the victory of His Church over all adverse powers. He speaks as one who knows most thoroughly the conditions of the

Churches of Asia, and with the tone of one who has authority over them.<sup>1</sup>

Like the Apocalypse, the three Epistles which tradition assigns to St. John were written by one having great authority. In his second Epistle he congratulates a distant Church on the fact that her children are 'walking in truth, even as we have received commandment from the Father', claims a share in the work which has brought her to her present state, warns her that heretics who 'confess not the coming of Jesus Christ in the flesh' have gone forth, and instructs her not to have anything to do with them. In the third Epistle, he commends the missionary Demetrius to Gaius: praises Gaius, of whom a good report had been given him: and threatens Diotrophes, a leader who has resisted his authority: 'wherefore if I come I will recall the works which he doth, prating of us with evil words'. Assured of being in the truth, he does not hesitate to place his witness by the side of the witness of Truth itself.

The tradition that St. John spent his last years in Asia and, as might be expected, was a highly venerated and influential leader in the church of that province, is attested by as early a witness as St. Justin Martyr. St. Justin, who was born in Palestine about the year 100 A.D., lived in Ephesus about 135. He places there the scene of his Dialogue with Trypho the Jew, in the course of which he says: 'Among us a certain man whose name was John, one of the Apostles of Christ, prophesied in the revelation (Apocalypse) made to him'.<sup>2</sup> This statement that the Apocalypse was written by John the Apostle amounts to an affirmation that he lived in Asia, since John the author of the Apocalypse claims to have had his vision at Patmos, and exercised authority over Ephesus and the rest of the province. This sojourn of St. John in Asia is one of the things in which St.

<sup>1</sup> See Father E.-B. Allo, O.P., *L'Apocalypse*, chap. 11, on the personal characteristics of the writer.

<sup>2</sup> Dial., 81.

Polycrates of Ephesus glories in his letter to St. Victor of Rome towards the end of the second century. It is a very well attested tradition.

This tradition is nevertheless rejected by very many of those who reject the tradition concerning St. John's authorship of the Gospel. Besides contending that it is not sufficiently established by positive evidence, they hold that there is against it another tradition, which goes to prove that the Apostle John died a martyr in Palestine before the year 70 A.D. The principal document alleged against the tradition of St. John's sojourn in Asia after 70 A.D. is the de Boor fragment, regarded by critics as a seventh or eighth century epitome based on the Chronicle of Philip of Side in Pamphylia, who wrote in the fifth century. It says that 'Papias in his second book affirms that John the Theologian and James his brother were slain by the Jews'.<sup>1</sup> This statement occurs again with verbal variations in a manuscript of George the Monk, a writer of the ninth century: 'John the Apostle, after he had written his Gospel, suffered martyrdom, for Papias in his second book on the Oracles of the Lord says that he was put to death by the Jews, thus plainly fulfilling along with his brother the prophecy of Christ regarding them, and their own confession and common agreement concerning him'.

Stanton thinks it probable that the statement of the de Boor fragment and that of George 'are derived from the same source, Philip of Side, who has been proved a bungler'.<sup>2</sup>

Papias, when commenting on Our Lord's saying that the sons of Zebedee would drink of the cup from which He Himself was to drink, may have written something concerning the manner in which the prediction was fulfilled. The martyrdom of James was recorded in Acts xii; some kind of martyrdom must be found for John.<sup>3</sup>

<sup>1</sup> *Texte und Untersuchungen*, Vol. 2, p. 170.

<sup>2</sup> *The Gospels as Historical Documents*, Vol. III, p. 112 n.

<sup>3</sup> See Lagrange, *Evangile selon Saint Marc*, on Mark x. 39.

Something the Jews of Asia did may have hastened his death, in the judgment of Papias, or may have allowed the ascription to him of a 'white' martyrdom. In the very statement of Philip of Side (if his), the Asian Papias is called a 'hearer of John'—of John, therefore, in his old age—and George the Monk places the martyrdom in question after the return of John from the Island (Patmos) to Ephesus. Funk<sup>1</sup> conjectures that Papias was speaking of John the Baptist and James the son of Zebedee. A sixth-century Martyrology of Carthage joins these two. In any case, it is incredible that Papias said that John the son of Zebedee died in Palestine, and named him as a Palestinian martyr like James, without drawing any comment from Eusebius, or preventing Irenaeus from thinking that the son of Zebedee lived at Ephesus down to the reign of Trajan, or without impeding the formation of the tradition about the sojourn of the Apostle in Asia.

The other main document alleged against the tradition of St. John's sojourn in Asia also comes from an out-of-the-way place and from a time quite distant from the events it refers to. It is the following passage of a Syriac Martyrology: 'the names of our lords the martyrs and victors, and the days in which they gained their crowns. In the month of Kanun the first (December). On the 26th, the first martyr, at Jerusalem, Stephen the Apostle, the head of the martyrs. On the 27th, John and James, the Apostles, at Jerusalem'.

Stanton, following Duchesne and Erbes, shows that this Syriac Martyrology is a translation, carelessly made, of a Greek martyrology of the fourth century. Doubtless it simply omitted an indication of the original that John and James had died in different places. The Hieronymian Calendar, which goes back to similar Greek sources, under the same date, December 27, reads: 'Assumption (some manuscripts, 'deposition' or 'dormition') of St. John the Evangelist at Ephesus and the

<sup>1</sup> *Patres Apostolici*, pp. 366—367.



ordination as bishop of St. James the brother of the Lord'. According to this document John was associated, not with his brother, but with James the first bishop of Jerusalem. But even if there be question of the sons of Zebedee in the Syriac Martyrology, the placing of John's death at Jerusalem may be due to such careless compression as that which occurs for the 5th of April, where we read in the same Syriac Martyrology, 'At Alexandria, Claudianus and Didymus', whereas the Hieronymian Calendar has, 'At Nicomedia, of Claudianus . . . at Alexandria, of Didymus, presbyter'.<sup>1</sup> Such documents afford a very insecure basis for even a 'perhaps'.

Tradition gives no definite information about the time when the Gospel was written by St. John; the latest date possible is about 100 A.D., but there seems to be no good reason for not placing it twenty years earlier. One interesting historical document bearing on the question is a quotation from St. Papias of Hierapolis, contained in an old introduction to the Vulgate Gospel, reproduced by Wordsworth and White: 'The Gospel of John was published and given to the churches (*of Asia*, according to the *Codex Toletanus*) by John while yet in the body'. This contradicts a conjecture of some recent writers that the Gospel appeared only after St. John's death. The further statement of this same prologue that Papias was the secretary to whom St. John dictated is apparently not given on such good authority; but the manifest superiority of the language of the Gospel to that of the Apocalypse makes it very likely that St. John did employ a secretary, while retaining his very characteristic manner of expressing himself.

## 2. THE AUTHORSHIP OF THE FOURTH GOSPEL.

### (1) *Tradition at the End of the Second Century.*

At the end of the second century a number of able writers, in different parts of Christendom, were called

<sup>1</sup> See Stanton, *The Gospels as Historical Documents*, Vol. III, pp. 113—116.

upon to expound and defend the Church's doctrine against heretics. This task gave frequent occasion to quote the writings of the New Testament and to refer to their authors. In regard to the Gospels, that of St. John as well as the others, their testimony is complete and clear-cut; and it is all the stronger because they did not have to defend their views in this particular matter. These views were evidently shared by their opponents and based on earlier tradition. Thus Origen, speaking of the order of the Gospels, says incidentally of their authors: 'I have learned *as being of tradition*, regarding the four Gospels which are alone uncontested in the Church of God which is under heaven, that the first is that according to Matthew . . . the second is that according to Mark . . . the third is that according to Luke. . . Last of all that according to John'.<sup>1</sup>

In the *Stromata* (Bk. III. chap. xiii) Clement of Alexandria says disparagingly of an alleged saying of the Lord quoted by Julius Cassianus, the Encratite, that it is not in the 'four Gospels *handed down*, but in that according to the Egyptians'. That he was interested in the persons of the writers and studied tradition concerning them is shown by the following passage about St. John, which he gives on the authority of '*presbyters of an earlier age*': 'Last of all John, perceiving that the bodily (or external) facts had been set forth in the (other) Gospels, at the instance of his disciples and with the inspiration of the Spirit composed a spiritual Gospel'.<sup>2</sup>

(2) *The Witness of St. Irenaeus.*

In view of recent controversies it will be well to consider apart the testimony of St. Irenaeus. St. Irenaeus was born in Proconsular Asia about 125, was a hearer of St. Polycarp of Smyrna, became bishop of Lyons in 177 or 178, wrote his *Adversus Haereses* about 180—185, and died about 202. All agree that he ascribed

<sup>1</sup> Eusebius, *Hist. Eccl.*, Bk. VI, chap. 25.

<sup>2</sup> Eusebius, *Hist. Eccl.*, Bk. VI, chap. 14.

the Fourth Gospel to ' John the disciple who reclined on our Lord's bosom at the Last Supper '. But the question has been asked whether he meant John the Apostle, the son of Zebedee.

That he did so is clearly shown by a number of passages in his work against heresies. It is true that he frequently quotes the author of the Fourth Gospel as the disciple of the Lord. This may be due in part to the fact that St. John usually speaks of the Apostles as the disciples, and of himself as the disciple whom Jesus loved, and in part to the fact that in discussing doctrine with heretics it was well to stress the fact that John had been taught by the Lord Himself; but on the other hand he does positively place him among the Apostles. Thus in *Adversus Haereses*, I. ix. 2—3, after calling the author of the Gospel ' John ' he goes on to speak of him as ' the Apostle '. Again, in II. xxii. 5, he says,

' All the presbyters testify, who in Asia conferred with John the disciple of the Lord, that John had handed down these facts; for he abode with them until the time of Trajan. And some of them saw not only John, but also other Apostles '.

In III. iii. 4 he calls Polycarp the disciple of John the Apostle, and ranks John with Paul as an Apostle of Ephesus. He does the same in his letter to Pope Victor; and, be it noted, he can count on his view being in accord with Roman tradition:—

' For neither could Anicetus persuade Polycarp not to observe (the Quartodeciman practice), inasmuch as he had always observed it with John the disciple of the Lord and the rest of the Apostles with whom he associated '.

Irenaeus, then, like Tertullian, Clement and Origen, thought St. John the Apostle the author of the Fourth Gospel; and if it is hard to conceive how these later writers could be mistaken about such a matter, it is still harder to conceive how St. Irenaeus could be in error about it. He was a very learned and able bishop;

he was acquainted with Asia, his own home, with Rome, where he sojourned, with Gaul, where he was a bishop (roughly) from 177 to 202 A.D. He was a prominent member of a universal society which kept up constant intercourse by travel and the exchange of books and letters. In such a society he would be able to learn much about the greatest leader of Asia, even if he had not come from Asia himself.

But he did come from there, and we know the names of two Asians who had ample opportunity to teach him aright. As a youth he had known St. Polycarp, the Bishop of Smyrna. He refers to this in his *Adversus Haereses*, III. iii. 4. After having given as witnesses of Apostolic tradition the bishops of Rome from Linus to Eleutherius, he here cites Polycarp, who had 'not only been a disciple of the Apostles and held intercourse with many who had seen the Lord, but had been by them appointed bishop in Asia, in the Church of Smyrna—whom we also heard in our first age; for he lived a very long time and departed this life when very old after a glorious and most illustrious martyrdom,<sup>1</sup> having always taught what he learned from the Apostles, what the Church also teaches, and alone is true'.

We do not know with certainty just what St. Irenaeus means by 'our first age'. Zahn maintains that the word we have translated 'age', *ἡλικία*, means the age of manhood.<sup>2</sup> Abbot Chapman holds that under the pen of Irenaeus the age in question begins at thirty.<sup>3</sup> At any rate in his letter to Florinus he says that he could recall 'the place where the venerable Polycarp was wont to sit and converse, his goings-out and his comings-in, his mode of life and personal appearance, the discourses he delivered to the people, the manner he would speak of his intercourse with John and others who had seen the Lord, and recall their words'. He was young at the

<sup>1</sup> February 23, 155, after having been a Christian for eighty-six years. He was born before the destruction of Jerusalem in 70 A.D.

<sup>2</sup> *Forschungen*, p. 37.

<sup>3</sup> *Journal of Theological Studies*, Oct. 1897, pp. 60ff.

time, but he was old enough to remember speeches and to be able to affirm that what Polycarp taught as coming from eye-witnesses of the Word of Life was in keeping with those Scriptures which Florinus was now tempted to reject.<sup>1</sup>

Another witness of the tradition of Asia with whom St. Irenaeus was on intimate terms was Pothinus, the bishop of Lyons, an Asian like himself, whom he succeeded after his death in 177. He had been a priest of Pothinus for some time when in that year he went as the delegate of the Lyonese confessors to Rome. Now Pothinus lived to the age of ninety; his reminiscences must have gone back to the days of John of Ephesus.

Besides Polycarp and Pothinus, St. Irenaeus must have known personally many other men who were familiar with very early tradition, and his books show that he had read numerous writings of early Christian authors. There is nothing to stamp as unlikely the suggestion which comes to the mind when we hear him referring to some 'divinely inspired' witness of the olden times whose writings he is using, that he has in hand a book of Melito of Sardis or some other treasure for which a modern student of early tradition would give any price. Those who are constructing a 'Papias tradition' in opposition to the tradition of which St. Irenaeus is the witness, from the fragments which have survived of the *Expositions of the Oracles of the Lord*, should keep in mind that the Bishop of Lyons read these fragments in their original context. The worst reproach posterity has made against him is that he took Papias too seriously.

Now it is claimed by the authors who are intent on 'explaining away the evidence of Irenaeus for the residence in Asia of the Apostle himself' <sup>2</sup> and for the Apostolic authorship of the Fourth Gospel, that there is 'plausibility in the suggestion that Irenaeus may have

<sup>1</sup> The letter of St. Irenaeus to Florinus is in Eusebius, *Hist. Eccl.*, Bk. V, chap. 20.

<sup>2</sup> Streeter, *The Four Gospels*, 1925, p. 443.

confused two Johns', that he may have thought Polycarp was talking about John the Apostle, whereas as a matter of fact he was talking of a different John, a certain John the Presbyter. Abbot Chapman, O.S.B., in his *John the Presbyter*,<sup>1</sup> reminds us that this Presbyter, as distinguished from the Apostle, was a discovery of Eusebius; and that Eusebius discovered him not by any process of historical research, but by a process of exegesis. The name of John occurs twice in Papias' preface to his *Expositions of the Oracles of the Lord*. Eusebius conceived the idea that in the first place it stood for the Evangelist, in the second place for another disciple of the Lord to whom, he suggested, should be ascribed the Apocalypse. Abbot Chapman shows that Eusebius was a prejudiced and unreliable exegete, and that Papias was really speaking of one John. Other scholars have done the same work as Abbot Chapman, only not so well.

But even if we accept the product of Eusebius' exegesis, there is no reason to substitute his Presbyter for the Apostle. The confusion is unthinkable in the case of St. Irenaeus. Even if he had made a mistake about the identity of the John of whom Polycarp spoke, and it would be hard to suppose that he did, he would have been corrected by Polycarp himself, or by Pothinus, or by someone else. He was so situated that he knew what other churchmen thought; the persistence of an illusion in such a bishop as Irenaeus is only less credible than the illusion of the whole Church of the second century about a matter in which she was so much interested as the authorship of a book which determined her faith and conduct.

### (3) *Testimony of the Heretics of the Second Century.*

The principal heretics with whom St. Irenaeus deals in his *Adversus Haereses* are the Valentinians, whose

<sup>1</sup> Oxford University Press, 1911. His note on *Names in the Fourth Gospel* in the *Journal of Theological Studies* for October, 1928, should also be consulted.

break with the Church occurred as early as c. 130. These heretics treated the Fourth Gospel as their main document; they must then have taken seriously that Gospel's own claim to have been written by the disciple whom Jesus loved. This meant for them, as it apparently did for everyone else in antiquity, that it was the work of one of Our Lord's Apostles; and more precisely that it was from the Apostle John. This is brought out very clearly in the case of the Valentinian Ptolemaeus in St. Irenaeus' *Adversus Haereses*, I. viii. 4ff. In the course of his argument the Bishop of Lyons speaks of 'John', or 'the Apostle', or 'John the Disciple', in a way that implies his opponent's agreement with him as regards the author of the Gospel he is discussing. The inference that Ptolemaeus, like himself, took it for granted that the Gospel was written by John the son of Zebedee is confirmed by a letter of this Gnostic which has been preserved by St. Epiphanius. In his letter to Flora he ascribes the Gospel to 'the Apostle'.<sup>1</sup>

It seems reasonable to say that the Catholic Church and the Valentinians (and the same might be said of the followers of Basilides, who broke away from the Church about the same time as Valentinus) must have accepted this common authority before their separation, and must have agreed on the name of the Evangelist. But not only Valentinus and Basilides, but the Montanists and all other heretics of the century which followed the composition of the Gospel appear to have been in perfect agreement with the Church in regard to its author.

There is only one possible exception, that of the Alogi. They may have lived in the second century, but it is more likely that they belonged to the third. Not much is known about them—though much has been written. Canon Streeter draws from the little that is known startling conclusions about Rome's hesitancy to accept the Ephesian Gospel, *etc.* St. Epiphanius gave them their

<sup>1</sup> Epiphanius, *Haereses*, XXX, iii. 3f.

name of *Alogi*, which characterized their peculiarity in rejecting the *Logos* and at the same time suggested they were very 'irrational' in doing so.<sup>1</sup> Critics trace St. Epiphanius' information about the Alogi back to St. Hippolytus, whose literary activity extended from about 190 to 235 A.D. Now we find that St. Hippolytus did know at least one Roman, a certain Gaius, who rejected the Gospel which taught the Logos-doctrine, and also the Apocalypse. We have apparently a reference to one of St. Hippolytus' books, (mentioned on the chair of his statue in the Lateran Museum, viz., 'In behalf of the Gospel according to John and the Apocalypse'), in the following words of Dionysius bar Salibi, in his commentary on the Apocalypse:

Hippolytus of Rome states that a man named Gaius had appeared, who said that neither the Gospel nor the Apocalypse was John's, but that they were the work of Cerinthus the heretic.<sup>2</sup>

It was known definitely from Eusebius that Gaius rejected the Apocalypse; but this statement of bar Salibi is fairly good evidence that he also rejected the Fourth Gospel and denied the Apostolic value of both. It must be that he is one of the Alogi of St. Epiphanius: perhaps he was their leader: perhaps, as has been contended, he was the only Alogos. It may be to him, or to other anti-Montanists like him, that St. Irenaeus refers when he says that there are some people who do not admit that form of the Gospel which is according to John, in which the Lord promised to send the Paraclete, but reject at the same time the Gospel and the prophetic Spirit.<sup>3</sup> Under the pen of St. Irenaeus this would not necessarily mean that the persons he had in mind rejected the Johannine authorship of the Gospel; he was used to dealing with Gnostics who thought themselves wiser than the

<sup>1</sup> *Haeres.*, LI.

<sup>2</sup> Published by Prof. Theodore Robinson in the *Expositor* for June, 1906, p. 487.

<sup>3</sup> *Adv. Haeres.*, III, xi. 9.



Apostles, and would not hesitate to reject even what they recognized to be Apostolic doctrine. Still it is possible that St. Irenaeus had Alogi in mind, possible too that he had heard of Gaius' brilliant suggestion of a substitute author. If so, he did not think the suggestion worthy of an answer; in fact, like Clement and Origen, he never felt that there was a real 'Johannine question'. The Alogi caused very little disturbance at any time. As Sanday has remarked:

These dissentients appear and disappear leaving so little trace that Eusebius, who was really a candid and careful person, and had ancients like Origen and Clement behind him, can describe the Gospel as unquestioned both in his own generation and by preceding generations.<sup>1</sup>

#### (4) *The Apostolic Fathers.*

We shall not enter here on an exhaustive study of the Fourth Gospel in the Apologists and early Fathers of the Church, but touch on a few points of special interest. The earliest writer who names St. John as the author of the Gospel is St. Theophilus, bishop of Antioch, who wrote his apology to the pagan Autolycus in 168. He quotes the Fourth Gospel as an 'inspired scripture' and by the name of John.<sup>2</sup>

If we ask what name was given to the Gospel by Tatian, Justin, Polycarp, Papias, we may give the answer of Professor Harnack and others, who argue from the later wide diffusion of the titles of the Gospels in the quotations of the Fathers and in the manuscripts and versions, that these titles, 'according to John', *etc.*, must go back to the one who gathered the four Gospels together before, perhaps long before, the middle of the second century.<sup>3</sup>

This argument would prove that St. Polycarp, St. Irenaeus' teacher, had a Gospel 'according to John' in his library at Smyrna long before his death in 155.

<sup>1</sup> *The Criticism of the Fourth Gospel*, 1905, pp. 238-239.

<sup>2</sup> *Ad Autol.*, ii. 22.

<sup>3</sup> *Luke the Physician*, Engl. Transl., p. 1.

A confirmation of this inference is found in the fact that in the one letter of his which has reached us, that to the Philippians, written shortly after the martyrdom of St. Ignatius, c. 115, he quotes the First Epistle of St. John.

The book was not new to St. Ignatius when he called on St. Polycarp, c. 115. 'His whole outlook and his theology has been profoundly influenced by the study of this Gospel';<sup>1</sup> his language itself is coloured by it. Eight explicit citations are noted in the edition of Auguste Lelong; one is to the effect that the Spirit 'knoweth whence it cometh and whither it goeth'.<sup>2</sup> While recognizing, as did Sanday, that St. Ignatius studied the Fourth Gospel very deeply, Streeter expresses the view that this Gospel was not yet recognized in St. Ignatius' own church as on the same level of authority as Matthew. This impression should be dispelled by Father Lagrange's *reasoning*: St. Ignatius must have regarded it as an Apostolic work, since it claims to be such. The title 'according to John' may not have been on his manuscript, as it was, presumably, on that of his friend Polycarp; but if there had been any divergency of opinion between those two great churchmen about the identity of 'the disciple whom Jesus loved', we could reasonably look for some trace of it in subsequent tradition.

There is not much Christian literature between St. John and St. Irenaeus; and what has survived the ravages of time, chiefly letters of bishops and apologies written for pagans, is not of a nature to call for the citation of Christian authorities, and so to occasion the mention of Christian authors. But what has survived, even of Papias, does not furnish one scrap of evidence contrary to the inference which should be drawn from the state of tradition in 170—200 A.D., that the name of St. John was attached to the Fourth Gospel from the time it was given to the churches.

<sup>1</sup> Streeter, *The Four Gospels*, p. 455.

<sup>2</sup> *To the Philadelphians*, vii. 1: John iii. 8.

(5) *What the Author of the Fourth Gospel says of himself.*

The author was a Jew. While his Greek is grammatically correct, his sentence is Semitic. Besides, he shows an ability to use the Hebrew Bible, rather than translations, when the original better serves his purpose; and it is very unlikely that a Greek-speaking scholar of the olden times should have learned enough Hebrew to do that. Being a Jew of Semitic education, he would speak Aramaic; and philologists explain some of the peculiarities of St. John's Gospel through the influence of Aramaic rather than of Hebrew. The late Professor Burney brought this out in his work on *The Aramaic Origin of the Fourth Gospel*, though he went further than the evidence warranted in contending that our Greek Gospel is a translation of the Aramaic.

The author was a Palestinian Jew. No Jew of the Dispersion could have written a book which so well reflects the religious and social conditions of Palestine before the destruction of Jerusalem, nor write so concretely and in such detail about parties, persons and places without falling into errors. The accuracy of the Evangelist, whether he is leading his reader *down* from Cana to Capharnaum, across the Sea of Tiberias, through Samaria and Judaea, or from place to place in Jerusalem and its environs, is guaranteed by archaeologists and geographers. The following words of a Jewish writer are interesting in view of the attacks made on the historicity of the Evangelist's report of the sayings of Our Lord:

One of the most remarkable facts about the writing of recent Jewish critics of the New Testament has been that they have tended on the whole to confirm the Gospel picture of external Jewish life. . . . Most remarkable of all has been the cumulative strength of the arguments adduced by Jewish writers favourable to the authenticity of the discourses of the Fourth Gospel,

especially in relation to the circumstances under which they are reported to have been spoken.<sup>1</sup>

The Palestinian author of the Fourth Gospel claims to be eye-witness of what he relates. The first text to be considered in this connection is xxi. 24. Verses 20—23 have spoken of the disciple whom Jesus loved, who also at the supper fell back upon His breast and said: 'Lord, who is he that is to betray thee?' Here in verse 24, we have an assertion that 'this is the disciple who beareth witness concerning these things, and who hath written these things', and the further assertion, 'and we know that his witness is true'.

A good many commentators think that this verse was not written by the author of the rest of the Fourth Gospel, but by other persons who would here vouch for the truthfulness of the Beloved Disciple. This does not seem likely. If the readers knew that the Beloved Disciple wrote the Gospel, they would need no such assurance; and it would seem that if the elders of Ephesus, or anyone else, had judged a voucher necessary, they would have been more formal. It is more reasonable, as well as more in keeping with tradition, to explain the 'we know' by saying that the Evangelist here joins with himself some group of persons, for instance the Church of Ephesus in which he wrote. But even those who do not recognize in verse 24 an affirmation of the Evangelist himself, should see in it at least a traditional affirmation, contemporary with the publication of the Gospel, that the Gospel was written by the Beloved Disciple who at the Last Supper leaned on Jesus' breast; for no text of the Gospel was ever published without this verse, as far as we can judge by the manuscript or other evidence.

The Beloved Disciple to whom the appendix ascribes the Gospel had not only assisted at the Last Supper, but had stood with Mary at the foot of the Cross (xix. 26). After relating the piercing of the Saviour's side and

<sup>1</sup> Israel Abrahams, in *Cambridge Biblical Essays*, London, 1909, p. 181.

the mysterious coming forth of blood and water, the author says (verse 35): 'And he that saw it hath borne witness, and his witness is true, and that man knoweth that he saith things true—that ye also may believe'.

The writer makes another such claim to have been an eye-witness in i. 14: 'We beheld his glory'. Read in the light of I John i. 1—4, by the same writer, these words should be taken to mean that the writer has seen and looked upon and touched Him who was with the Father and hath appeared to men.

Although the Evangelist elsewhere keeps his personality in the background, he suggests in a number of narratives that he has been an eye-witness. His minute details about persons, time and place, about the feelings of Our Lord and of the disciples, about things that took place in the intimacy of the Apostolic circle, constantly suggest that we are reading the story of one who was present. Sometimes the facts narrated would seem to be of special importance only to himself. The late Henry Scott Holland of Oxford has brought this point out admirably, particularly as regards i. 35—39 and xx. 1—10.<sup>1</sup>

The fact that the 'sons of Zebedee' are mentioned only once (xxi. 2)<sup>2</sup> and never by name, though they were very intimate with Our Lord, would make one conjecture that James or John was the 'other disciple', 'the disciple whom Jesus loved'. But James had been put to death about 43 A.D. (Acts xii. 2). John is named by tradition; and nothing we know about John is incompatible with this tradition. It is not likely that this name of John would have been attached to the Fourth Gospel by tradition so confidently and so universally as it was, if Christians had been obliged to infer it from the Gospel itself; but it is certain that the features of the Gospel to which we have called attention furnish a strong confirmation of the truth of the traditional affirmation.

<sup>1</sup> *The Fourth Gospel*, 1923, pp. 47—48, 90.

<sup>2</sup> Father Lagrange in his commentary on this verse regards the mention as a marginal gloss, destined to explain who the two unnamed disciples were.

The author tells us he is an eye-witness who belonged to the most intimate group of Our Lord's disciples, in other words an Apostle. Those Fathers, like St. Ignatius of Antioch, who accepted his book as an authority, must have accepted it as an Apostolic authority, whether they had occasion to say so or not.

### 3. THE HISTORICAL CHARACTER OF THE FOURTH GOSPEL.

Those who accept the traditional ascription of the Fourth Gospel to St. John the Apostle usually regard it as historical. The paradoxical contention of James Drummond, who, while doing justice to the historical evidence in favour of St. John's authorship, held nevertheless that one might regard the miracles as mere allegories setting forth the theological views of a mystic writer, and the discourses ascribed to Our Lord as compositions, not of Our Lord, but of the Evangelist,<sup>1</sup> has met with little favour anywhere. But very many who would normally accept the evidence in favour of the authorship of St. John as conclusive, refuse to do so on the ground that the book is not historical, and consequently that an Apostle could not have written it. To meet this objection against the traditional authorship, we may here give reasons for considering the Gospel historical, even were it admitted that it was written by some unknown Christian at the end of the first century.

One obstacle to admitting the historical character of the Fourth Gospel we shall here leave aside, that is, the conviction that accounts of miracles must be untrue. This rationalistic dogma is, of course, the most important factor in creating prejudice against the historical character of the contents of our Gospel, but there is no special reason for dealing with it here.

For a little over a hundred years the objection to the traditional view about the historicity of St. John

<sup>1</sup> James Drummond, *The Character and Authorship of the Fourth Gospel*, 1904.

has been, that it cannot be harmonized with the Synoptics as regards the scene of Our Lord's ministry, the events recorded, or the teaching ascribed to Him. Without undertaking to write here another of the very many harmonies of the Gospels, in which this contention is most effectively met, and while leaving to the notes the occasional difficulties of detail, we shall here submit a few general considerations which may help to explain why the Fourth Gospel differs so much from the other Gospels, and to show that these differences do not make it unreliable from an historical point of view.

St. Irenæus thought that the Evangelist wrote to refute the heresy of Cerinthus, a contemporary of his at Ephesus,<sup>1</sup> whose system St. Irenæus has thus described:—

'A certain Cerinthus, who had been trained in Egypt, taught in Asia that the world was not made by the first God, but by some power which is very distinct and distant from the Power which is over all things, and ignorant of this supreme God. He represented Jesus as not having been born of a virgin, but as the son of Joseph and Mary according to ordinary course of human generation; and maintained that He surpassed other men only by His justice, prudence and wisdom. He said that after Jesus' baptism the Christ under the form of a dove descended upon Him from the supreme Power, and that thereafter Jesus announced the unknown Father and performed miracles. At the end, however, the Christ departed from Jesus; and Jesus suffered and rose again, while the Christ was impassible, inasmuch as He was a spiritual being'.<sup>2</sup>

The view of St. Irenæus that St. John wrote to refute this heresy, modified by that of St. Jerome,<sup>3</sup> who thought that the refutation of Cerinthus was only *one* of St. John's purposes, is deserving of great consideration; the

<sup>1</sup> *Adv. Haer.*, III, x. 1.

<sup>2</sup> *Adv. Haer.*, II, xxvi. This passage is reproduced by St. Hippolytus, *Elenchus*, vii. 33.

<sup>3</sup> *De Viris Illustribus*, 9.

Gospel as a whole does not impress one as a polemical work, but it does propose to prove by miracles that 'Jesus is the Christ, the Son of God';<sup>1</sup> and it is very reasonable to suppose that the writer had in mind the Cerinthian negation. From the contents of the Gospel it is likely, too, that he had in mind the Docetae, combated by the almost contemporary St. Ignatius of Antioch. These heretics had no doubt concerning the divinity of Christ, but they would not admit that He was a true man. This was another way of denying 'Jesus is come in the flesh' (I John iv. 2), equally destructive of the Church's doctrine concerning the Incarnation and Redemption.

The author is concerned with more than the mere demonstration of the divine mission and nature of Jesus; he evidently purposes to set forth various aspects of the nature of the Man-God and of His mission in the world, in order so to increase our knowledge and love of Him. In this the purpose of his Gospel is that of the other Gospels. But the fact that he expressly says that he writes to prove something is sufficient to dispel the notion that such a holy and able author as his book proves him to be, can have given an account of miracles which he himself knew to be fictitious, or have been indifferent whether they were true or not. His purpose required facts; from the logic of his position he 'cannot have recorded as history any incident he did not himself believe to have actually occurred'.<sup>2</sup>

Father Lepin has dealt with this subject exhaustively in his work on *The Historical Value of the Fourth Gospel*. He says, among other things, in the conclusion of his first volume: 'Throughout the whole Gospel, our writer insists on the proof from experimental testimony as the basis of faith. He sets in relief the attestations of John the Baptist in favour of Jesus.'<sup>3</sup> In the dis-

<sup>1</sup> John xx. 30—31.

<sup>2</sup> Streeter, *The Four Gospels*, 1925, p. 388.

<sup>3</sup> John i. 15, 19—36: iii. 27—30: x. 40—42.



courses which he attributes to Christ, we see the Saviour emphasize the guarantee given to His claims by His works, in which is shown forth the power He has received from His Father.<sup>1</sup> The Evangelist himself connects belief with the ascertaining of facts. The faith of John the Baptist is associated with the vision of the miraculous dove:<sup>2</sup> that of the man born blind with the experience of his cure:<sup>3</sup> that of the disciples, with the manifestations they have witnessed at Cana, at Bethany, at the tomb, during the apparitions.<sup>4</sup> The unbelief of the Jews is inexcusable on account of the number and evidence of the signs they have had under their eyes.<sup>5</sup> All appears then to confirm the impression (conveyed by the statement of the author's purpose) that his principal intention is not symbolic, nor yet (properly speaking) dogmatic, but apologetical. He wishes to give faith in Christ, the Son of God, by his narrative of the works which have really revealed His messiahship and His divine Sonship'.<sup>6</sup>

Having thus made clear St. John's purpose, we may now come to consider some differences between his own and the Synoptic gospels. That St. John should know many things about Our Lord's life and teaching not recorded by his predecessors is not surprising. The Synoptic Gospels, before they come to Passion week, give us very incomplete accounts of the things Jesus did and said. After St. Mark has related in detail what took place on the sabbath day at Capharnaum (i. 21—38), he tells us that Jesus was preaching in the synagogues in all Galilee (39). A ministry of undetermined length is thus covered by a few words. Other intervals,

<sup>1</sup> John v. 36: x. 25, 38: xi. 15, 42: xii. 37: xiv. 11, 29: xv. 24.

<sup>2</sup> John i. 32—34.

<sup>3</sup> John ix. 38.

<sup>4</sup> John ii. 11: xi. 15: xx. 8, 20, 25.

<sup>5</sup> John xii. 37—40.

<sup>6</sup> M. Lepin, *La Valeur Historique du Quatrième Evangile*, Paris, 1910, Vol. I, *Les Récits et les Faits*, p. 633.

possibly long, are indicated by St. Mark and the other Synoptists. Moreover they expressly speak of many miracles wrought by Our Lord which they do not describe. No wonder, then, that a well-informed author should be able to give us five new miracles.

A more surprising thing for a reader who should know the story of Our Lord's life only from one of the first three Gospels, would be to find very much of it connected with journeys to Jerusalem. The Synoptics tell of only one such journey. Upon reflection, however, one will realize that since Our Lord's ministry lasted for two years or more, He must have gone up to the feasts at Jerusalem as other pious Jews did. And then one will recall that in the journey the Synoptics do describe, there is reference to earlier journeys. They show that Jerusalem was hostile: that as Jesus set His face to go up to it, He and His Apostles realized that He was going into great danger: that He Himself predicted His death. Moreover when there He cries out, 'Jerusalem, Jerusalem, that slayest the prophets and stonest those who are sent unto thee, how often would I have gathered together thy children, as a hen gathereth her nestlings under her wings, and ye would not!' <sup>1</sup> Such words clearly refer to earlier attempts to win the people of the Holy City.

New miracles, then, and even new events like journeys to Jerusalem, might be expected in a fourth gospel; the silence of the Synoptics is no valid argument against their reality. And this applies even to the resurrection of Lazarus. This miracle stands out so vividly in one's mind when one has read about it in the circumstantial and graphic account of St. John, and it is so closely linked with the events of Passion Week, that one would expect it to be related by the other evangelists. But we should remember that the other evangelists had not read the Fourth Gospel, whose impressive account of this resurrection had much to do with making it appear

<sup>1</sup> Matt. xxiii. 37: Luke xiii. 34.

so much more important than the raising to life of Jairus' daughter or of the son of the widow of Nain; and that the fourth Evangelist may have had particular information concerning the subsequent meeting of the Sanhedrin. He certainly had much special knowledge about Jerusalem.

Again, one might conjecture that St. Peter, whose catechetical instructions are the basis of St. Mark's gospel, and whose dominant influence at Jerusalem in the early days of the Church may well have brought about a rather uniform selection of the materials that went into the whole oral gospel, was not one of the disciples who witnessed the raising of Lazarus. It is St. Thomas that plays the leading part among Our Lord's followers, when he summons them to go to Judaea and die with the Master. St. Peter was usually the leader when present.

To recall another of those conjectures to which one is so often reduced when trying to meet an argument from silence, it may be that the early preachers at Jerusalem, and even the writers of the three earlier gospels, feared to compromise the family of Bethany, which could so easily be reached by the Sanhedrin. St. Luke speaks of Martha and Mary, but without giving the name of their village. St. Matthew and St. Mark speak of the anointing at Bethany, but without mentioning the name of the woman whose good deed was to be told wherever the gospel was preached in the whole world. When all danger for these friends of Jesus had passed away, an evangelist would delight in the opportunity to supplement the earlier accounts in regard to Mary and her sister Martha, and Lazarus their brother.

Of the new materials which St. John sets forth in his Gospel, what is newest and at first sight most out of keeping with the materials of the Synoptics is the teaching of Our Lord about Himself. According to the Synoptics, Jesus heralded the approach of the Kingdom of God: urged men to prepare for it by repentance and

faith: set forth the qualities of its citizens: gradually revealed its mysteries to those who were attentive to His teaching. This involved the revelation of something about Himself, the King, especially when towards the end of His career He spoke of the Mystery of the Cross. But the Synoptics do not report many of His sayings about His own Person. He spoke and acted, indeed, with the authority and power of a divine envoy, who was Himself God; but one reads little in the Synoptics of what He said about the nature of His authority and the source of His doctrine, His own nature and the nature of the mission confided to Him by His Father. He let men draw their own inferences; if He confirmed them, it was only towards the end. But the Fourth Gospel gives many short sayings and long speeches in which Jesus sets forth His doctrine concerning what men must think about Him; and some of these declarations seem to come from quite an early period of the Ministry.

Before undertaking to explain the real difference in the subject of Our Lord's teaching as presented by the Synoptics on the one hand and St. John on the other, one must patiently study the true meaning of Our Lord's sayings in both places, and keep in mind the chronology of the Ministry. Most of St. John's discourses, including probably chapter v, come from the last year of His Life, when the Synoptics themselves represent Him speaking more freely of Himself—confirming, for instance, St. Peter's profession of faith in Christ the Son of God. That He practised reserve in His self-manifestation, even according to St. John, is shown by the exclamation of the Jews in x. 24: 'How long dost thou hold our soul in suspense? If thou art the Christ, tell us plainly'.

And then the more one scrutinizes the Synoptics, the more one sees that they represent the claim of Christ as very great indeed. In fact St. Mark's Gospel, the most primitive in its theology, represents Our Lord as claiming to be the Son of God in the proper sense of the word. No

claim can be greater.<sup>1</sup> In the Synoptics He demands a love for Himself and a devotedness in His service to which none but God has a right; and even in the Synoptics formulae are not lacking which are quite 'Johannine'. 'One is your master . . . one only is your leader, the Christ' (Matt. xxiii. 8, 10), is not much weaker than, 'Ye call me Master and Lord; and ye say well, for so I am' (John xiii. 13). Both St. Matthew and St. Luke report Him as saying, 'All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is but the Son, and to whom the Son will reveal him' (Luke x. 22: *c/f.* Matt. xi. 27). St. Matthew's account of these words goes on to represent Him as calling all that labour and are burdened to come to Him, promising to them rest. It would be without surprise that one who had taken in the implication of such a promise would hear Him speak to the Samaritan woman of the life-giving water He has for mankind.

According to the Synoptics, again, Jesus makes it plain that men must believe in Himself or be lost. While refusing to act as arbitrator in petty, earthly disputes He claims to be a judge as well as a lawgiver. In the assizes beyond the grave men's eternal destiny of bliss or misery will be decided by Him, and the standard according to which the decision will be made is His law. One who doth not the things that He saith (Luke vi. 46) is in the same hopeless case as one that doth not the will of the Father who is in heaven (Matt. vii. 21). His will and that of the Father are one.

The Christ of the Synoptics claims the power to forgive sins, claims to be master of the sabbath, to be the strong one who casts out Satan and puts an end to his rule, to be greater than Solomon, to be the Lord of David, the Son of God in contrast to the prophets who are God's servants. Finally, He dies for saying that He is the Son of God in a sense that the Jews judge

<sup>1</sup> See the Introduction to that Gospel, pp. xiv—xv.

blasphemous. The reader who has grasped the import of such claims as these, related in Gospels whose purpose did not call for proof that He was a divine envoy, in nature equal to the Father who sent Him, is prepared to find in a Gospel the main purpose of which was precisely to prove Jesus' divinity, many other words, not hitherto recorded, but preserved in the memory of one who had been for nearly three years His constant attendant and who was endowed with qualities which made him 'the disciple whom Jesus loved'.

If these new sayings, given by the fourth Evangelist in accordance with the purpose of his Gospel, were given in the style of the Synoptics, it would be easier to believe them genuine; but the Evangelist reports Our Lord in the same very sharply characterized language with which he wrote his epistles and the preface to his Gospel.

As regards, first, this question of style, the literary canons of the time would lead us to expect great freedom in rendering Our Lord's saying in the reporter's own way. Newman has pointed this out well:

At that time the third person was not so commonly used in history as now. When a reporter gives one of Gladstone's speeches in the newspaper, if he uses the first person, I understand not only the matter, but the style, the words to be Gladstone's; when the third, I consider the style, *etc.*, to be the reporter's own. But in ancient times this distinction was not made. Thucydides uses the dramatic method, yet Spartan and Athenian speak in Thucydidean Greek. And so every clause of Our Lord's speeches in St. John may be in St. John's Greek, yet every clause may contain the matter which Our Lord spoke in Aramaic. Again, St. John might and did select or condense (as being inspired for that purpose) the matter of Our Lord's discourses, as that with Nicodemus, and thereby the wording might be St. John's, though the matter might still be Our Lord's.<sup>1</sup>

<sup>1</sup> From a letter dated July 15, 1878, and quoted by the late Dr. Plummer in his notes on St. John, both in the *Cambridge Greek Testament for Schools* and the *Cambridge Bible for Schools and Colleges*, at the opening of the third chapter.

As regards condensations, St. John would retain only so much of Our Lord's discourse as would be useful to his readers, and he would express it in language adapted to the people of Ephesus. When we study his sixth chapter, on the Bread of Life, we should not so much endeavour to imagine just what the people of Capharnaum would understand from the condensed rendering, as what the people of Ephesus would understand. It was not necessary in writing for the Ephesians to define with great lucidity the exact meaning of the 'hard saying' which had been a stumbling-block for the people of Capharnaum. Ever since St. Paul had founded their community they had accepted the Mystery of Faith; to them Our Lord's references to the Holy Eucharist would be perfectly intelligible. So too would be His remark, 'It is the spirit that giveth life; the flesh profiteth nothing'. A Pauline community would know what 'the spirit' and 'the flesh' meant. When we use St. Paul to interpret St. John we are doing precisely what St. John expected his readers to do.

The Synoptic Gospels, reproducing the Apostolic catechism and describing the human life of Our Lord, do not dwell upon His pre-existence and divine glory; the Acts, the Apocalypse and the Epistles of the Apostles, especially those of St. Paul, manifest a more intimate and more conscious penetration into the divine mystery. In St. John's Gospel we have an

'intimate compenetration of the doctrine and of the life of Christ. Of the two distinct groups of New Testament documents, one has described above all the human life of Jesus, the other, the mystery of His pre-existence and of His glory. In this document all these features blend together in the unity of the same figure, which shines with more than human brightness. Not to recognize it, one must put a veil over it as did the executioners at the Passion; one feels, however, that it is human and living, and that it has not been formed by theological speculation but by the impression left by a man like ourselves upon a man's heart. . . The Apostle, in view of the aim he has set himself, chooses the words of Jesus, develops

them, interprets them, and at the threshold of his Gospel, gives us in the prologue the key of the mystery'.<sup>1</sup>

This is an application of Newman's principle of the development of doctrine in a field in which Newman was never brought to apply it himself, the field of the New Testament. The application presents no difficulty so long as it is restricted to what the New Testament writers say in their own name. It is natural to suppose that they would make progress in the understanding of the revelation of Our Lord; and that this progress should be manifest in their writings. But may we suppose that St. John not only interprets the sayings of the Lord by translating them into his own characteristic style, but that he actually develops them?

The purpose of the author seems to be to show what was the real nature and mission of Jesus not only from His miracles, but also from the testimony of the Baptist and of Jesus Himself; and such being the case, we are led to expect not only actual facts but the actual sayings of the personages quoted. So while we may admit in St. John as in St. Matthew a certain grouping of sayings bearing on the same topic but spoken on various occasions: while we must take into account the consequences of translation of the original Aramaic sayings into the Greek language and the very characteristic Johannine style, and of condensation and of adaptation to the needs of the first readers: we may not admit that any saying recorded by St. John was not spoken by the person to whom it is ascribed, as regards the ideas conveyed. The dialogues between Our Lord and Nicodemus, Our Lord and the Samaritan woman, must be substantial reproductions of what was said on both sides. One might, indeed, allow for a certain liberty in the telling of what was said, such as a comparison of the Synoptics with one another would lead one to expect in the matter of quotations, and such as followed the literary habits of the

<sup>1</sup> Lebreton, *Les Origines du Dogme de la Trinité*, 4th ed., pp. 439ff.



time. There would be no difficulty in admitting that some of the sayings so reproduced by St. John are clearer than they were when he first heard them: that as he had repeated them in his sermons during fifty years of oral preaching they had gradually attained to a conciseness and a clarity they did not have at first: that they acquired for himself and others a greater depth of meaning as time went on. But one could not admit that they acquired, I do not say a different, but even a new meaning. St. John does not make any of his personages say anything they had not said.

As to this sort of development, which consists in saying more clearly what was said more obscurely, there can be no difficulty from the point of view of a Catholic. The Evangelist was an inspired interpreter of Our Lord's sayings; there had been real development of the Apostles' grasp on the teaching of Our Lord after the coming of the Holy Ghost, who according to the promise of Our Lord, recorded in John xiv. 26 and xvi. 13, was to bring to their remembrance all that He had said, and to guide them into all truth. They came to understand one saying better in the light of others; and new revelations, such as that which had been given to St. Peter at Joppa and to St. Paul at Damascus, had added to the light which came from their own divinely assisted meditations. This had enabled all, and particularly St. John, to penetrate into the mind of Christ and to grasp the full meaning of obscure intimations about His nature and His life-giving powers. The doctrine which St. John possessed when Jesus was taken up from him had, under the constant influence of the Spirit of Jesus, evolved and ripened as he meditated upon it; but it was the same doctrine. Jesus had confided His living ideas to living minds and had guaranteed that they would be transmitted with infallible accuracy. His well-beloved disciple was sure that He was with him all days and would not permit him to pervert any of His doctrine, or to attribute to Him anything He had not said.

## SUMMARY OF TEXT

- A.** THE INCARNATION. (Chap. I. 1—18.)
- B.** THE FIRST YEAR OF MINISTRY. (cc. I. 19—VI.)
  - I. THE OPENING OF THE MINISTRY. (cc. I. 19—II. 11.)
  - II. JERUSALEM AND JUDAEA. (cc. II. 12—III.)
  - III. SAMARIA AND GALILEE. (Chap. IV.)
  - IV. A FEAST AT JERUSALEM. (Chap. V.)
  - V. THE BREAD OF LIFE. (Chap. VI.)
- C.** THE SECOND YEAR OF MINISTRY. (cc. VII—XII.)
  - I. THE FEASTS AT JERUSALEM. (cc. VII—X.)
  - II. LAST INCIDENTS. (cc. XI—XII.)
- D.** THE PASSION AND RESURRECTION. (cc. XIII—XXI.)
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  - II. THE PASSION. (cc. XVIII—XIX.)
  - III. THE RESURRECTION. (cc. XX—XXI.)

## THE GOSPEL OF ST. JOHN.

### A

#### The Incarnation. (Chap. I. 1—18.)

In the beginning was the Word, and the Word was  
with God, and the Word was God. He was in the  
beginning with God.

All things were made through him, and without  
him was made nothing that hath been made.

In him was life, and the life was the light of men ;

I. 1—18. *The Incarnation.* On the 'Word', the *Logos*, see the Appendix.

1—5. The Word (*ὁ λόγος*) was in that beginning, spoken of in Gen. i. 1, when created things *came into being*. He was in intimate union with, but distinct from, the person to whom the name God is appropriated in John, as in I Cor. xii. 6 : II Cor. xiii. 13 and elsewhere, and who is identified with the 'Father' of the Word in i. 18. The Word is 'God', that is, as the absence of the article before *θεός* indicates, of divine nature : 'in all things like and equal with the Father, being altogether what the Father is, yet not the Father' (St. Thomas).

3—4. 'through him' (*δι' αὐτοῦ*). St. John, like St. Paul in I Cor. viii. 6, thinks of the Father as the One *of whom* are all creatures, and of the Son as the One *through whom* they come into existence : cf. also Col. i. 15—17 : Heb. i. 2.

Some early witnesses of tradition, and many commentators ancient and modern, adopt for i. 3—4 the following punctuation : 'All things were made through him, and without him was made nothing. What hath been made, in him (*or in it*) was (*or according to a rather less likely reading, is*) life, and the life was the light of men'. The meaning, according to St. Cyril and others, would be that the Word (Life) was in the world which was created through Him. The absence of the article before 'life' is not satisfactorily accounted for in this interpretation, and the translation of *ἐν αὐτῷ* by 'in it' should not be easily accepted in view of the fact that in the two previous propositions the pronoun stands for the Word and must be rendered 'in him'. If on the other hand we translate, 'What was made, in him was life', we have the philosophical teaching that creatures pre-existed, ideally, in the mind of God, were living there (St. Augustine).

- 5 and the light shineth in the darkness, and the darkness hath not overcome it.
- 6 There was a man sent from God, whose name was
- 7 John; he came for witness, to witness concerning the
- 8 light, that all might believe through him. He was not the light, but was to witness concerning the light.

It would not be in the manner of St. John to teach such a doctrine so briefly. Besides, this interpretation gives the word 'life' a sense which St. John gives it nowhere else.

The *life* of which St. John usually speaks is the supernatural life of which the Word, in virtue of His redemptive death on the Cross, is the source for mankind: *cf.* v. 26 and I John v. 11, 'God hath given us eternal life and this *life is in his Son*'. We have here the thought, so amply developed by St. Paul, that in union with Christ and under His divine influence we receive a participation of His life. The expression is parallel to Prov. viii. 35: 'Whoso findeth me (Wisdom) findeth life'.

The correspondence of St. John's language with Prov. viii. 22—ix. 6 indicates that he identifies the Word with that Wisdom which was with God (viii. 30); and this strengthens the impression which is conveyed by the tense of the verbs, that he speaks of the Word before the Incarnation. It remains true, of course, that it is by the sacrifice of Calvary that the Word was a source of grace, even for those who were sanctified before His advent into the world as the God-man.

One who has the supernatural life (grace) has *light*. Light in the language of St. John is not only the truth, but the power to see the spiritual realities which the Word reveals. While he affirms the necessity of grace that we may have 'light', he teaches us no less clearly that 'light' is necessary that we may have 'life': to know the true God and Him whom He has sent *is* life everlasting (xvii. 2, 3). The two realities spoken of as 'life' and 'light' are interdependent. We must have grace to believe; in proportion as we correspond with grace we advance in the knowledge of the truth. On the other hand, *to believe* is in the language of St. John and of St. Paul (when faith is referred to in its fullest sense) more than the acceptance of theoretical teaching. It is the act of one who opens his soul to that inflow of divine grace which makes of him a child of God. It implies repentance for past sins and submission of the believer's will to the will of God. *Cf.* Vol. III, Appendix III: *St. Paul's Doctrine of Justification*.

5. The Evangelist is probably thinking of the ever-present revelation of the Word, opposed by men who prefer darkness to light. 'The darkness hath not overcome it': that there is a transition in this verse from the thought of the Word before the Incarnation to the Incarnate Word is seen in the fact that the issue of the conflict is

It was the true light, which enlighteneth every man  
 that cometh into the world. He was in the world and  
 the world was made through him, and the world knew  
 him not. He came to what was his, and his own re-  
 ceived him not. But to as many as received him he  
 gave power to become children of God, to them that  
 believed in his name, that were begotten not of blood,  
 nor of the will of the flesh, nor of the will of man,  
 but of God.

And the Word was made flesh and dwelt amongst

set forth as the result of a past struggle, no doubt of that struggle referred to by Our Lord: 'I have overcome the world' (xvi. 33).

The word rendered 'overcame' (κατέλαβεν) is taken in the sense of 'understood' by many of the Fathers, and by some good commentators of the present day. The nature of the metaphor favours the sense 'to overcome', 'to overmaster'.

9. Before the Incarnation, the Word, the true Light, was in the world: the expression 'every man that cometh into the world' is equivalent to 'all comers into the world', a common Rabbinic phrase. See Burney, *Aramaic Origin of the Fourth Gospel*, p. 33.

11. 'What was his' (τὰ ἴδια) may mean the world which the Word had made, and 'they who were his own' (οἱ ἴδιοι) men in general. Many, however, think that St. John refers to Judaea as Our Lord's own country; and to the Jews as His own people.

12. 'believed in his name': a Hebraism. The name is considered as a revelation of Him who bears it, as an adequate expression of His nature.

14. 'The Word was made flesh', *i.e.*, man. This terse statement affirms the reality of Our Lord's human nature, denied by the Docetae, and the personal union between the divine and human natures, denied by the Cerinthians: *cf.* I John iv. 3: II John 7.

'and dwelt amongst us': *lit.*, 'tabernacled amongst us'. This appears to be a reference to the *Sh'kina* or visible dwelling of Jehovah among His people: *cf.* Exod. xxxiii. 7—11: III (I) Kings viii. 10—11.

'We beheld his glory': as eye-witness of the life of the Incarnate Word: *cf.* I John i. 1—3. St. John appears to refer to the Old Testament passages and the Targums which connect the 'glory' of God with His manifestations to men: *cf.* xii. 38—41.

'Full of grace and truth'. The Greek adjective for 'full', πλήρης, may be regarded as indeclinable here and agreeing with the genitive μονογενοῦς, 'only begotten'. If taken as a nominative, it agrees with the subject of the sentence, ὁ λόγος, 'the Word'. The grace is that of the Word, it is the merciful goodness which causes Him gratuitously to confer upon us perfect redemption. The truth is the perfect revelation which He gives.

us, and we beheld his glory, glory as of the only-begotten from the Father, full of grace and truth.

15 John beareth witness to him and crieth aloud, saying, ' This was he of whom I said " He that cometh after me, hath come to be above me, because he was before me " '.

16 For of his fulness we have all received, and grace  
17 on grace; for the Law was given through Moses,  
18 grace and truth came through Jesus Christ. God no man hath seen at any time; God only-begotten, who is in the bosom of the Father, he hath declared him.

## B

### The First Year of Ministry. (cc. I. 19—VI.)

#### I. The Opening of the Ministry. (cc. I. 19—II. 11.)

19 And this is the witness of John when  
John's witness the Jews sent to him from Jerusalem  
priests and Levites to ask him, ' Who art thou?'

15. A summary of the witness of John the Baptist contained in i. 19—34: iii. 22—30. Jesus, who comes after John in time, has come to be before him in dignity, because He was before him (in eternity). Possibly for ' of whom I said ' we should read ' who said ', assigning a parenthetic clause to the evangelist himself.

16. ' Grace ', a pure favour: *c.f.* Rom. xi. 6.

18. The Divine nature is invisible to man; but the Incarnate Son of God has revealed God to us during His earthly mission (vi. 46: viii. 19, 38: xiv. 6—11: xv. 15). Many authorities, including the Vulgate, read ' the only begotten Son ' ; but ' God only-begotten ' seems better attested. The only-begotten abides with the Father while conversing with men and revealing to them heavenly things. ' hath declared him ': such is probably the sense, though ' him ' is not expressed in the Greek.

19—34. *John's witness.* There can be little doubt that the deputation was sent by the Sanhedrin (*i.e.*, the *Council*), the supreme religious authority of the Jews. The envoys were all Pharisees, according to the interpretation of many authorities; probably, however, the absence of the article before ἀπεσταλμένοι (i. 24) means that only some of them were such. *Cf.* Abbott, *Johannine Grammar*, p. 178.

He confessed and did not deny, and he confessed, 20  
 ' I am not the Christ '.

And they asked him, ' What art thou then—Elias?' 21

And he said, ' I am not '.

' Art thou the Prophet?'

He answered, ' No '.

They said therefore to him, ' Who art thou, that we 22  
 may give an answer to them that have sent us? What  
 sayest thou of thyself?'

He said, ' I am " the voice of one crying in the 23  
 wilderness, Make straight the way of the Lord ", as  
 said the prophet Isaiah '.

And there had been sent some of the Pharisees; 24  
 and they asked him and said to him, ' Why then dost 25  
 thou baptize, if thou art not the Christ, nor Elias, nor  
 the Prophet?'

John answered them, saying, ' I baptize with 26  
 water; in the midst of you standeth one whom ye  
 know not, even he who cometh after me, the strap 27  
 of whose sandal I am not worthy to loose '.

These things befell at Bethany beyond the Jordan, 28  
 where John was baptizing.

The next day he beholdeth Jesus coming to him 29

21. ' then ', *οὕτως*, usually translated ' therefore ' as in i. 22. The word occurs some two hundred times in St. John's Gospel. The Greek word does not always indicate causation as distinctly as the English ' therefore '. ' Elias ' was expected as precursor of the Messianic restoration. St. Justin (*Dialogue*, chap. viii) says that the Jews expected him to come in person to reveal and anoint the Messiah: *cf.* Mark ix. 11—13; Matt. xvii. 10—12. ' The prophet ' is by the questioners distinguished from the Messiah, as in vii. 40—41; in Galilee ' the prophet ' was the Messiah (vi. 14—15). The reference is to Deut. xviii. 13ff.

23. Isai. xl. 3.

28. Bethany beyond the Jordan was probably directly east of Jericho. There is a further reference to it in x. 40.

29—31. The one greater than John would be more successful in his fight against sin than John had been: He would cause sin to

and saith, ' Behold the Lamb of God, who taketh  
 30 away the sin of the world! This is he of whom I  
 said, " After me there cometh a man who hath come  
 31 to be above me, because he was before me ". And  
 I knew him not; but that he might be manifested to  
 Israel, for this cause I came baptizing with water '.

32 And John bare witness, saying, ' I have seen the  
 Spirit coming down as a dove from heaven, and it  
 33 abode upon him. I knew him not; but he who sent  
 me to baptize with water, he said to me, " He upon  
 whom thou shalt see the Spirit descending and abid-  
 ing upon him, he it is that baptizeth with the Holy  
 34 Spirit ". And I have seen, and I have borne witness  
 that this is the Son of God '.

disappear. We need not suppose that the Baptist had full revelation concerning the atonement. But it appears that he knew that Jesus would deliver the world from sin by His death. Jesus is ' the Lamb of God, He who taketh away the sin of the world ': the two articles (*ὁ ἀμνός . . . ὁ αἰών*) point to a definite lamb. According to many commentators the reference is to the Servant of Jehovah, who is compared to a lamb in Isaiah liii. 7. See Condamin, *Isaïe, ad. loc.* The words of John would, however, also suggest a comparison with the lambs daily offered as victims in the Temple, and with the paschal lamb (*cf.* xix. 36, with note).

32. An allusion to the baptism of Our Lord, related by the Synoptics. It had taken place at least forty days before the events here spoken of.

33. The words of John, ' I knew him not ', do not exclude previous personal acquaintance, but only that fuller knowledge given him by the revelation at the Baptism.

34. ' The Son of God '. It was revealed to John by the voice from heaven after the Baptism that Jesus was in an altogether special way God's Son. His testimony (i. 15, 30) that Jesus ' was before ' him implies that he was aware of Jesus' pre-existence; consequently he must have understood the title Son of God in its strictest sense. God had revealed to him the divinity of Jesus. It does not follow that those to whom he spoke of Jesus as the Son of God, as perhaps Nathanael (v. 49), would immediately grasp its full meaning.



The first  
disciples

The next day again John stood, and two 35  
of his disciples; and looking upon Jesus 36  
as he walked, he said, ' Behold the Lamb

of God '.

And his two disciples heard him say this, and they 37  
followed Jesus. Jesus turning round and seeing that 38  
they followed him, saith to them ' What seek ye?'

They said to him, ' Rabbi ' (which being trans-  
lated is, Master) ' where abidest thou?'

He saith to them, ' Come, and ye shall see '. 39

They went therefore and saw where he abode, and  
they abode with him that day; it was about the tenth  
hour.

Andrew, the brother of Simon Peter, was one of 40  
the two who had heard John's saying and followed  
Jesus; he findeth first his own brother Simon and 41  
saith to him, ' We have found the Messiah ' (which  
being translated is, the Christ).

He brought him to Jesus. Jesus looked upon him 42  
and said, ' Thou art Simon the son of John; thou  
shalt be called Kephas ' (which is translated Peter).

The next day Jesus purposed to go forth into Gali- 43  
lee; and he findeth Philip, and Jesus saith to him,  
' Follow me '.

35—51. *The first disciples.* St. John here relates intimate details  
of personal experience, for he was probably St. Andrew's companion,  
as he was certainly 'the disciple whom Jesus loved . . . who also  
at the supper had fallen back upon his breast . . . the disciple who  
beareth witness concerning these things, and who hath written these  
things' (xxi. 20—24).

39. 'That day' is the 'memorable day from which the Christian  
society took its rise' (Westcott). 'The tenth hour' according to the  
usual ancient way of speaking, which St. John presumably follows,  
would be about 4 p.m.

42. 'Kephas', the Greek form of the Aramaic *Kepha*, like 'Peter',  
meaning 'Rock'.

43. 'purposed', implying that He actually went: and similarly  
in vi. 21.

- 44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
- 45 Philip findeth Nathanael and saith to him, 'Him of whom Moses in the Law and the prophets wrote, we have found, Jesus from Nazareth, the son of Joseph'.
- 46 Nathanael said to him, 'Can anything good be from Nazareth?'
- Philip saith to him, 'Come and see'.
- 47 Jesus saw Nathanael coming to him and saith of him, 'Behold a true Israelite, in whom there is no guile!'
- 48 Nathanael said to him, 'Whence dost thou know me?'
- Jesus answered and said to him, 'Before Philip called thee, when thou wast under the fig-tree, I saw thee'.
- 49 Nathanael replied, 'Rabbi, thou art the Son of God, thou art the King of Israel'.
- 50 Jesus answered and said to him, 'Because I said to thee, "I saw thee under the fig-tree", thou believest. Greater things than these shalt thou see'.
- 51 And he saith to him, 'Amen, amen, I say to you: ye

45. Nathanael, from Cana in Galilee (xxi. 2), is probably the Apostle Bartholomew. 'Bartholomew' means 'Son of Tholmai'; his presence with Peter and other apostles at the apparition by the Lake favours the view that he became an apostle. The call of Nathanael may have taken place in Cana itself.

48. 'under the fig-tree': the mention of the fig-tree doubtless recalls to Nathanael some extraordinary crisis of his inner life and reveals supernatural knowledge in Jesus.

51. *Amen* means 'truly'. The repetition makes the asseveration stronger.

Andrew speaks of Jesus as the Messiah, Nathanael as 'the Son of God, the King of Israel'. Yet St. John himself makes it plain that there was room for development in the knowledge which the apostles at first had of Jesus (ii. 11; vi. 67, 70; xvi. 31), and that the people were long kept in suspense regarding His claims. We see from

shall see the heaven opened and the angels of God ascending and descending upon the Son of Man'.

II.

And on the third day there was a marriage at Cana of Galilee, and the mother of Jesus was there. Now Jesus and his disciples were also invited to the marriage. And the wine failing, the mother of Jesus saith to him, 'They have no wine'.

And Jesus saith to her, 'What have I to do with thee, O woman? My hour is not yet come'.

x. 24ff, that even in the December before the Passion He did not publicly give a 'yes' or 'no' when asked if He were the Christ. See Lepin, *La Valeur Historique du Quatrième Evangile*, Vol. I, pp. 332-336.

The title which Our Lord takes in i. 51, 'The Son of Man', is a Messianic title, as we see clearly by Jesus' answer when the High Priest asked Him whether He were 'the Christ, the Son of the Blessed One'. 'I am', He replied, 'and ye shall see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven' (Mark xiv. 62). He referred to Ps. cx (cix). 1 and to Dan. vii. 13-14.

As the title, however, was not currently applied to the Messiah, there was no danger that in using it He would provoke nationalistic aspirations, as He would have done had He called Himself the Messiah, or the Son of David, or the King of the Jews. It was a Messianic title which emphasized His relations with humanity and was in harmony with what He had to teach concerning His sufferings and death (*cf.* Mark viii. 31: ix. 12, 31: x. 33), and likewise with His functions of Servant and Saviour of mankind (Mark x. 45). At the same time the passage of Daniel made it appropriate to the prophecies of His future glorification. In St. John it serves to designate the Messiah's heavenly mission: *cf.* especially iii. 13: vi. 27, 62: viii. 28: xii. 23: xiii. 31. The present passage considers Him as the One through whom the intercourse between heaven and earth is restored: *cf.* Gen. xxviii. 12.

## II. 1-11. *The marriage-feast.*

4. 'What have I to do with thee?' Literally, it would seem, 'What is (common) to me and to thee?' We may render the sense more freely, 'Let me be'. This question, in practically the same words, is met with frequently in the Bible. It is addressed to Our Lord by demoniacs (Mark i. 24: v. 7 and parallels), and in what seems to be an equivalent Hebrew idiom it is found in Josue xxii. 24: Judges xi. 12: II Sam. (Kings) xvi. 10: xix. 22: I (III) Kings

- 5 His mother saith to the servants, ' Whatsoever he shall say to you, do ye '.
- 6 Now six stone water-jars were set there, after the Jews' manner of purification, each holding two or three firkins. Jesus saith to them, ' Fill the jars with water '.
- 8 And they filled them to the brim. And he saith to them, ' Draw now, and take to the chief steward '.
- 9 And they did so. And when the steward had tasted the water become wine—and he knew not whence it came, but the servants who had drawn the
- 10 water knew—he calleth the bridegroom and saith to him, ' Every man setteth forth good wine first, and after they have drunk freely, then that which is

xvii. 18: II (IV) Kings iii. 13: ix. 18—19: II Chron. (Paral.) xxxv. 21.

In these passages the phrase appears to be always one of remonstrance, though at times of friendly remonstrance: *c/*, especially II Chron. (Paral.) xxxv. 21. That Our Lord's remonstrance does not imply any fault on the part of Mary we may be sure, not only *a priori*, but from the account of what took place considered as a whole. There was nothing reprehensible in the solicitude of Our Lady that 'the wedding feast might be honourable and complete' (Dante), and she seemed to understand that Our Lord would grant what she asked for, as in fact He did; He wrought His first miracle at the request of Mary.

The main purpose of St. John was not to instruct us concerning Mary's intercessory power or her charity, but to record a miracle which illustrated Jesus' power to meet the needs of men, and a saying which revealed something of His nature and mission. His attitude towards His mother brings out the truth that, as a divine Envoy, in the exercise of His supernatural powers, He does not act on the initiative of men. His words are thus paraphrased by the Rheims annotators: 'In matters touching my charge and the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood'. The use of the term 'Woman' instead of 'Mother' would be thus accounted for; the divine will, not the human will of any man or woman, must determine the action of God's Envoy. *C/*, iv. 34: vi. 38: x. 18. The word 'woman' as used by Greek authors does not indicate lack of respect. Though Jesus, as a divine Envoy, consulted only the Father's will, as God He heard the prayer of His mother.

6. The supply of wine was abundant: a firkin (literally, *a measure*, *μετρητής*) contained about nine gallons. *C/*, Mark vii. 3—4.

poorer; but thou hast kept the good wine until now'.

This beginning of his signs did Jesus at Cana of Galilee; and he manifested his glory, and his disciples believed in him. 11

## II. Jerusalem and Judaea. (cc. II. 12—III.)

After this he went down to Capharnaum, 12  
 The Temple he and his mother and his brethren and  
 his disciples; and there they remained  
 not many days.

And the passover of the Jews was at hand, and 13  
 Jesus went up to Jerusalem. And he found in the 14  
 temple the vendors of oxen, sheep, and doves, and  
 the money-changers at their tables. And making a 15  
 whip of cords, he drove them all out of the temple,  
 with the sheep and the oxen, and he scattered the 16  
 money of the changers and upset their tables, and to  
 them who sold the doves he said, 'Take them away!  
 Make not of the house of my Father a house of  
 traffic!'

### 12—25. *The Temple.*

12. The going down to Capharnaum may be that spoken of in Matt. iv. 13—16: Luke iv. 31. Cana was a few miles north of Nazareth; and Capharnaum (now Tell Hum), was on the north-west shore of the Lake of Galilee. The distance between the towns was some twenty miles.

14. The sacrifices made necessary the selling and buying of animals at Jerusalem; and the fact that only Jewish money could be used for the paying of dues in the Temple explains the business of the money-changer. It was, however, a grave abuse, for which the Temple authorities were responsible, that the court of the Gentiles, destined to be a place of prayer for men of all nations, should be used as a market-place: *cf.* Zach. xiv. 21, to which Jesus probably refers. Our Lord in undertaking to put an end to such an abuse claimed at least the authority of a prophet; and He was asked to give a sign that He had the right to do such things. He refused, as He always would, to work a miracle at the request of unbelievers.

- 17 His disciples remembered that it is written,  
Zeal for thy house shall eat me up.
- 18 The Jews therefore answered and said to him,  
'What sign dost thou show us, seeing that thou dost  
these things?'
- 19 Jesus answered and said to them, 'Destroy this  
temple, and in three days I will raise it up'.
- 20 The Jews therefore said, 'Six and forty years was  
this temple a-building, and thou in three days wilt  
raise it up?'
- 21 But Jesus was speaking of the temple of his body.
- 22 When therefore he was risen from the dead, his dis-  
ciples remembered that he had said this, and they  
believed in the scripture and in the word which Jesus  
had spoken.
- 23 Now when he was at Jerusalem at this feast of  
the passover, many believed in his name, beholding
- 24 the signs which he wrought. But Jesus did not trust
- 25 himself to them, because he knew all men, and be-  
cause he needed not that anyone should bear witness  
concerning man; for himself knew what was in man.

17. Ps. lxi. 9 (lxviii. 10). The words He utters about destroying the Temple refer to His own Body and its future resurrection (*cf.* x. 17); they were unintelligible at the time. After the Resurrection they helped to strengthen the faith of His disciples. These mysterious words were distorted by the false witnesses at His trial.

20. 'It seems quite a legitimate interpretation to suppose that 46 full years had elapsed since the beginning of the Temple. . . This brings us to A.D. 28' (Appendix to St. Mark's Gospel, p. 80: *cf.* Lagrange, *ad loc.*).

22. 'the scripture'. If St. John has special passages in view, they are those referring to the Resurrection, such as Isaiah liii. 10ff.: Ps. xvi (xv). 10.

This cleansing of the Temple is probably identical with that related by the Synoptics in their account of the last week. Their plan, following that of the oral Gospel, may have caused them to reserve for the end all that happened in Jerusalem. *Cf.* Father Lattey in the *Expositor*, 7th Series, Vol. I, p. 428.

Now there was a man of the Pharisees,  
 Nicodemus named Nicodemus, a ruler of the Jews;  
 this man came to him by night and said  
 to him, ' Rabbi, we know that thou art a teacher  
 come from God ; for no one can do these signs which  
 thou dost unless God be with him '.

Jesus answered and said to him, ' Amen, amen, I  
 say to thee, unless a man be born from above, he  
 cannot see the kingdom of God '.

Nicodemus said to him, ' How can a man be born  
 when he is already old? Can he enter into his mother's  
 womb and be born a second time? '

Jesus answered, ' Amen, amen, I say to thee, unless  
 a man be born of water and spirit, he cannot enter

III. 1—21. *Nicodemus*. During the eight days of the Passover celebration, Jesus wrought many miracles (*cf.* iv. 45). The faith aroused was of that superficial kind which the Synoptic account, as well as the sixth chapter of St. John, depicts in the Galilean multitudes. Nicodemus, a Pharisee, is attached to the present order of things ; he refuses to let himself be carried by the spirit towards the higher world. In this interview, the ' teacher come from God ' dwells on the need of receiving from above a life superior to anything ' the teacher of Israel ' can attain by his own powers. This need was not sufficiently realized by the Pharisaic Jews, such ' as St. Paul reveals them in the Epistle to the Romans. The words of Our Lord to Nicodemus probably do not extend to iii. 21, but only to iii. 15.

3. ' From above ' (*ἐνωθεν*) rather than ' again ' or ' anew '. This latter translation is, indeed, in keeping with the theme, regeneration ; baptism is referred to in Titus iii. 5 as a ' bath of regeneration ' (*cf.* I Peter i. 3). But in iii. 31 and xix. 11, 23, the word means ' from above '. St. James also uses it in this sense, in connection with regeneration (i. 17—18). Elsewhere St. James speaks of wisdom from above (iii. 15, 17). Besides, Our Lord wishes to fix Nicodemus' attention not on being born *over again*, which might be a change for the worse, but on being born, under divine influence, into a higher life. The verse is more fully explained in iii. 5.

5. The means to a new life are outwardly the water of baptism and inwardly the action of the Holy Spirit. The Council of Trent has defined this : ' If any one say that true and natural water is not of necessity for Baptism, and therefore distorts into a metaphor those words of Our Lord Jesus Christ, *Unless one be reborn of water and the Holy Spirit* ; let him be anathema ' (Session vii, *De Bapt.*, Can. 2).

- 6 into the kingdom of God. That which is born of the  
 flesh is flesh; and that which is born of the Spirit  
 7 is spirit. Do not wonder that I have said to thee,  
 8 "Ye must be born from above". The wind bloweth  
 whither it listeth, and thou hearest the sound thereof,  
 but knowest not whence it cometh or whither it  
 goeth; so it is with every one that is born of the  
 Spirit'.
- 9 Nicodemus answered and said to him, 'How can  
 these things come to pass?'
- 10 Jesus answered and said to him, 'Art thou the  
 teacher of Israel, and understandest not these things?  
 11 Amen, amen, I say to thee, we speak what we know,  
 and bear witness of what we have seen, and ye re-  
 12 ceive not our witness. If I have told you earthly  
 things and ye believe not, how shall ye believe if

6—8. Man, of his own nature 'flesh', *i.e.*, possessing only what is properly human, and consequently frail and weak, becomes 'spirit', *i.e.*, spiritual, by the new birth. He is made supernaturally a child of God (i. 13). In iii. 8 we translate the same word, *πνεῦμα*, in the first case by 'wind' and in the second by 'Spirit'. According to this interpretation Our Lord seeks to help Nicodemus to accept a mysterious truth about the Spirit by an analogy taken from the action of the wind, both being represented by the same word. The wind produces effects concerning the existence of which we are certain, though we cannot see it coming and going; even so the regeneration by the Holy Spirit, though of an origin which man may not understand, produces manifest effects, namely, the fruits of the Holy Ghost, mentioned in Gal. v. 22. It is not improbable, however, that the word should be translated throughout by 'Spirit'.

11. The plural 'we' may convey an intimation of the thought expressed in viii. 16—18, 'namely that the Son is "not alone" in His testimony. His testimony corresponds to that of "two men", being that of the Father and the Son, so that "we speak" means "the Father and I speak"' (Abbott, *Johannine Grammar*, p. 312). However, in the common Greek of the time the singular and plural pronouns seems frequently synonymous (*cf.* I John i. 1—5); or Our Lord may be using the plural of majesty, as in ix. 4.

12. The 'ye' stands for Nicodemus and the world in general, or for the Jews, or for the Pharisees and other rulers of the people. Cardinal Mercier paraphrases iii. 12 as follows: 'I have taught



I tell you things heavenly? No one hath gone up 13  
 into heaven but he who hath come down from heaven,  
 the Son of Man. As Moses raised up the serpent 14  
 in the desert, so must the Son of Man be raised up,  
 that whosoever believeth in him may have everlasting 15  
 life '.

For God so loved the world that he gave his only- 16  
 begotten Son, that whosoever believeth in him may  
 not perish, but may have everlasting life. For God 17  
 sent not his Son into the world to judge the world,  
 but that the world might be saved through him. He 18  
 that believeth in him is not judged; he that believeth  
 not is already judged, because he hath not believed  
 in the name of the only-begotten Son of God. Now 19  
 herein is the judgment, that whereas the light is come  
 into the world, men loved the darkness rather than

thee the mystery (of the supernatural life) only in the measure in which it is realized upon earth, and thou refuseth to believe in it; how couldst thou make up thy mind to believe, were I to speak to thee of the accomplishment of this mystery in heaven?' (Quoted by the *Revue Biblique* for July, 1920, p. 447.)

13. The words 'who is in heaven' are found in some important manuscripts after 'the Son of Man'.

14—15. Cf. Numb. xxi. 9. The lifting up of the Son of Man is the crucifixion, and subsequent glorification. The atoning death on the Cross will save men and glorify Christ: cf. viii. 28; xii. 32—34.

16—21. Probably the reflections of the Evangelist. The word 'judge' as opposed to 'save' must mean 'condemn'. The 'judgment', i.e., the discernment, the separation of the good from the bad, is effected by the attitude men take towards the light given by Our Lord's revelation. Men judge themselves. Those who 'do evil' do not come to Him, because they are unwilling to follow the truth; consequently, they remain under the wrath of God. Those who 'do the truth', i.e., regulate their conduct in accordance with the divine truth which has been revealed in their soul, come to Him; their works are done 'in God', i.e., under divine influence. There is in such men an inner response to the revelation which Jesus makes; and they recognize the validity of His claim (cf. vii. 17).

18. 'believed in the name': cf. i. 12, with note.

20 the light; for their works were evil. Every one that  
doth evil hateth the light, and cometh not to the light,  
21 lest his works be convicted; but he that doth the  
truth cometh to the light, in order that his works may  
be seen clearly to have been wrought in God.

22 'The Friend of the  
Bridegroom' After these things Jesus and his disciples  
went into the land of Judaea, and there  
23 he abode with them and baptized. Now  
John also was baptizing at Aenon near Salem, be-  
cause there was much water there; and thither they  
24 would come and be baptized. For John had not yet  
25 been cast into prison. There arose therefore a dis-  
cussion between some of John's disciples and a Jew  
26 concerning purification; and they came to John and  
said to him, 'Rabbi, he who was with thee beyond  
the Jordan, to whom thou hast borne witness, behold  
he baptizeth, and all are coming to him!'  
27 John answered and said, 'No one can receive any-  
28 thing unless it be given him from heaven. Ye bear  
me witness yourselves that I said, "I am not the

20. 'convicted': manifested in their true character.

22—36. 'The Friend of the Bridegroom'.

22. Judaea is opposed to its capital city, Jerusalem: *c.f.* Mark iii.  
7, 8. If Our Lord's words in iv. 35 are understood in their more  
obvious sense, this ministry in Judaea lasted eight months.

The baptism administered by Our Lord's disciples (iv. 2) was  
probably not Christian baptism, that in the Holy Spirit; the Spirit  
would be given only after Our Lord's departure (vii. 39: xvi. 7). The  
baptism administered by the disciples was probably like that of  
the Baptist. The discussion about purification (iii. 25) doubtless  
referred to the ministry of baptizing.

23. Father Lagrange (*Revue Biblique*, 1895, pp. 508—511) and  
Father Buzy (*Saint Jean Baptiste*, Paris, 1922: pp. 221—229) identify  
Aenon, near Salim, with a place eight miles south of Scythopolis  
(the ancient Bethsan, the present Beisan) and two miles east of the  
Jordan.

25. Most authorities have the rather difficult reading 'a Jew';  
others have 'the Jews'.

Christ, but am sent before him". He who hath the  
 bride is the bridegroom; but the friend of the bride-  
 groom, who standeth and heareth him, with joy re-  
 joiceth at the bridegroom's voice. This therefore  
 my joy is fulfilled. He must increase, but I must  
 decrease'.

He that cometh from above, is above all; he that  
 is from the earth is from the earth, and from the  
 earth he speaketh. He that cometh from heaven is  
 above all; he beareth witness of what he hath seen  
 and heard, and his witness no one receiveth. He who  
 receiveth his witness hath set his seal to this, that  
 God is true. For he whom God hath sent speaketh  
 the words of God; for he giveth not the Spirit by  
 measure. The Father loveth the Son, and hath given  
 all things into his hand. He that believeth in the

31—32. A few authorities read, 'He that cometh from heaven beareth witness . . .', omitting the repetition 'is above all'.

31—36. Probably reflections of the Evangelist rather than words of the Baptist. The heavenly origin of Jesus is opposed to the earthly origin of all others. His knowledge is from heaven, theirs from earth. The word of Jesus is God's word. In iii. 34 the reading, 'He giveth not the Spirit by measure' (instead of the less authorized 'God giveth not', *etc.*) leaves the subject undetermined. If the subject is Christ, as St. Cyril holds, we have an anticipation of Our Lord's teaching about the giving of the Holy Ghost (xv. 26, *etc.*). But the subject is more likely 'God'; the meaning in this case would be that in sending His messengers 'God is not tied by any confining and restricting law in the distribution of His gifts' (McIntyre). Here, the general proposition applies to Our Lord, of course in an altogether unique sense.

33. 'has set his seal' (ἐσφράγισεν): a metaphor borrowed from the custom of putting one's seal on a document in order to authenticate it: *c/* Esther viii. 8. To believe in the words of Christ is to show confidence in God, so clearly does Christ prove Himself the Envoy of God.

35. 'Hath given all things into his hand': *c/* Matt. xi. 27: Luke x. 22.

36. 'Obeyeth not' seems to be a better translation than 'believeth not' for ἀπειθῶν. This verb 'according to biblical use denotes stubborn disobedience to, or rebellion against, parents, or God, or

Son hath everlasting life; he that obeyeth not the Son shall not see life, but the wrath of God remaineth upon him.

## IV.

## III. Samaria and Galilee. (Chap. IV.)

1 When therefore the Lord knew that the  
 2 <sup>The</sup> Samaritan Woman Pharisees had heard that Jesus was  
 3 making and baptizing more disciples  
 4 than John (though Jesus himself baptized not, but  
 5 his disciples), he left Judaea and departed again into  
 6 Galilee. Now it was necessary for him to pass  
 7 through Samaria. He cometh therefore to a city of  
 Samaria called Sychar, near the field which Jacob  
 gave to his son Joseph; and the spring of Jacob was  
 there. Jesus therefore, wearied with the journey,  
 sat just as he was by the spring. It was about the  
 sixth hour. There cometh a woman from Samaria  
 to draw water. Jesus saith to her, 'Give me to

obvious truth' (Abbott, *Johannine Vocabulary*, p. 46). It is probably the opposite of the 'obedience of faith' of Rom. i. 5: xvi. 26.

IV. 1—42. *The Samaritan Woman*. Our Lord reveals Himself as the source of that supernatural life of which He had spoken to Nicodemus.

3. Our Lord's departure, as a consequence of this report, shows that the uneasiness, the spite, and the jealousy of the Pharisees had already been aroused by the popular enthusiasm about Him. This passage 'points to the arrest of John and peril to Jesus Himself' (Father Lattey, *Expositor*, 7th Series, Vol. I, p. 425). The journey into Galilee is probably that mentioned in Matt. iv. 12: Mark i. 14: Luke iv. 14.

4. Notwithstanding the hostility of the Samaritans, the road through Samaria was usually followed by Galilaean pilgrims (Josephus, *Antiquities*, XX. 6. 1). Our Lord would be obliged to take it, if He would avoid the long journey through Peraea.

5. 'Sychar', the present Ascar, near Naplus (the ancient Sichem). The field is that spoken of in Gen. xxxiii. 19: xlviii. 22: Jos. xxiv. 32.

6. 'just as he was', *lit.*, 'thus', as in xiii. 25, where see note. 'The sixth hour', noon: *cf.* i. 39, with note.

7. The Samaritans were the descendants of the colonists settled in the mountains of Ephraim after the destruction of Samaria in 722 B.C., and of the Israelites who had then been left in the country. This mixed race worshipped the true God, but they were not united

drink'. For his disciples were gone away into the city to buy food. 8

The Samaritan woman therefore saith to him, 'How dost thou, being a Jew, ask to drink of me, who am a Samaritan?' For the Jews do not associate with the Samaritans. 9

Jesus answered and said to her, 'If thou didst know the gift of God, and who he is that saith to thee, "Give me to drink", thou wouldst have asked of him, and he would have given thee living water'. 10

She saith to him, 'Sir, thou hast no pail and the well is deep; whence then hast thou living water? Art thou greater than our father Jacob, who gave us this well, and drank thereof himself, and his sons and his cattle?' 11 12

Jesus answered and said to her, 'Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a fountain of water springing up unto everlasting life'. 13 14

The woman saith to him, 'Sir, give me this water, that I may not thirst, nor come hither to draw'. 15

He saith to her, 'Go, call thy husband and come hither'. 16

The woman answered and said, 'I have no husband'. 17

in worship with the Jews. The hostility which existed between them and those whose centre of worship was in Jerusalem appears also in viii. 48: Luke ix. 52—53.

9. 'For the Jews do not associate with the Samaritans'. A few manuscripts omit these words.

10. 'The gift of God' is the supernatural life which the Word communicates to men. The vivifying action of the Incarnate Word is here compared to that of water ever springing fresh from an unfailing source: *cf.* vii. 38—39.

Jesus saith to her, 'Thou hast said rightly, "I  
18 have no husband"; for thou hast had five husbands,  
and now he whom thou hast is not thy husband. This  
hast thou said truly'.

19 The woman saith to him, 'Sir, I perceive that  
20 thou art a prophet. Our fathers worshipped on this  
mountain; yet ye say that the right place for worship  
is Jerusalem'.

21 Jesus saith to her, 'Woman, believe me, the hour  
cometh when neither on this mountain nor at Jeru-  
22 salem shall ye worship the Father. Ye worship that  
which ye know not; we worship that which we know,  
23 for salvation is from the Jews. But the hour cometh  
and now is, when true worshippers shall worship the  
Father in spirit and truth. For indeed the Father  
24 seeketh such worshippers. God is a spirit: and those  
who worship him must worship in spirit and truth'.

25 The woman saith to him, 'I know that Messiah is

20. Jacob's well is at the foot of Mount Gerizim, and to the east of it. The Samaritan temple, the rival to that of Jerusalem, had stood on the eastern summit of the mountain from the time of Nehemiah until its destruction by John Hyrcanus in 129 B.C.

21. The supreme worship is not in the New Dispensation to be restricted to Jerusalem. The perfect sacrifice of the universal religion will be offered anywhere: *cf.* Malachy i. 11.

22. 'Ye worship that which ye know not': the Samaritans had a very imperfect knowledge of God, as compared with that of the Jews. Besides, in offering sacrifice on Mount Gerizim they were transgressing God's positive ordinance. Good conduct is included in St. John's concept of knowing God. 'Salvation is from the Jews': *lit.*, 'the salvation', promised to the world. The Saviour was to come from the Jewish people, who possessed the true Old Testament religion, though they were not faithful to its spirit: *cf.* Rom. iii. 1—2: ix. 4—5.

23. Those worship 'in spirit and truth' who, under the influence of the Spirit of God, render that Christian worship which was foreshadowed by the imperfect rites of the Old Dispensation: *cf.* Heb. x. 1. This worship will, indeed, be the expression of man's inner sentiments of adoration, thanksgiving, praise, petition, *etc.*; but external manifestations are not excluded. This worship 'in spirit and truth' will not be restricted to one place.

coming' (that is, Christ); 'when he cometh, he shall declare unto us all things'.

Jesus saith to her, 'I that speak with thee, am he'. 26

And hereupon his disciples came; and they wondered that he was speaking with a woman; yet no one said, 'What seekest thou?' or, 'Why speakest thou with her?' 27

The woman therefore left her pitcher and went away into the city, and saith to the people, 'Come and see a man who hath told me all that I have done; can he be the Christ?' 28 29

They set out from the city and came to him. 30

Meanwhile the disciples invited him, saying, 'Rabbi, eat'. 31

But he said to them: 'I have food to eat that ye know not'. 32

The disciples therefore said one to another, 'Hath any one brought him to eat?' 33

Jesus saith to them, 'My food is to do the will of him that sent me, and to accomplish his work. Say ye not, "There are yet four months and then cometh the harvest"? Behold I say to you, lift up your eyes 34 35

26. The first recorded declaration of Our Lord that He is the Messiah.

27. The Jewish doctors said that 'a man should not salute a woman in a public place, not even his own wife'; and that it was 'better that the words of the Law should be burnt than delivered to women' (Westcott *ad loc.*).

35. Some interpreters take the saying 'There are yet four months and then the harvest cometh' as proverbial, and thus avoid the conclusion that this incident took place in the month of December or early in January. There is no evidence elsewhere of such a use of the words; they should probably be taken in their obvious sense (*cf. Biblica*, October, 1922: vol. 3, pp. 442-4). In any case, Our Lord taught that the spiritual harvest might be gathered in at once. Humanity was ready to receive the Gospel. This truth is illustrated by the readiness of the Samaritans to recognize in Jesus the Saviour of the world.

and see the fields, how they are white unto harvest.

36 Already he that reapeth receiveth wages and gath-  
ereth fruit unto everlasting life, that sower and  
37 reaper may rejoice together. For herein is the saying  
38 true, " One soweth, and another reapeth ". I have  
sent you to reap that whereon ye have not laboured ;  
others have laboured, and ye are entered into their  
labour '.

39 Now from that city many of the Samaritans be-  
lieved in him because of the word of the woman who  
bore witness, ' He told me all that I have done '.  
40 When therefore the Samaritans came to him, they  
prayed him to remain with them ; and he remained  
41 there two days. And many more believed because of  
42 his word, and they said to the woman, ' No longer  
do we believe because of what thou hast said ; for  
ourselves have heard, and we know that this is of a  
truth the Saviour of the world '.

43 Now after the two days he departed  
44 *The official's son* thence and went into Galilee. For Jesus  
himself bore witness that a prophet hath  
45 not honour in his own country. When therefore he  
came into Galilee, the Galilaeans welcomed him, hav-  
ing seen all that he had done at Jerusalem during  
the feast ; for they too had gone to the feast.

36. The sower is probably Our Lord Himself, who thus presents Himself in the Synoptic Parables of the Sower ; the reapers would be the apostles and their fellow-ministers of the word, who receive from Our Lord a manifold reward.

42. ' the Saviour of the world '. Many manuscripts add, ' the Christ ' : but the greater weight of evidence appears to be against them.

43—54. *The official's son*.

44. St. John appears to regard Judaea as Jesus' own country ; He was received better in Samaria and Galilee than there.



He came again therefore to Cana of Galilee, where  
 he had made the water wine. And there was a cer-  
 tain royal official, whose son was sick at Capharnaum.  
 Having heard that Jesus was come from Judaea into  
 Galilee, he went off to him and prayed him to come  
 down and heal his son; for he was at the point of  
 death. Jesus therefore said to him, 'Unless ye see  
 signs and wonders, ye will not believe'.

The official saith to him, 'Lord, come down ere my  
 child die'.

Jesus saith to him, 'Go thy way, thy son liveth'.

The man believed the word which Jesus had  
 spoken to him and went his way. And even as he  
 was going down his servants met him and told him  
 that his child was alive. He enquired therefore of  
 them at what hour he had rallied; and they said to

46. The royal official (*βασιλικός*) must have been in the service, civil or military, of Herod Antipas. He may possibly have been Chuza, Herod's steward (Luke viii. 3) or Manahen, his foster-brother (Acts xiii. 1). The Vulgate *regulus* ('ruler') represents the less probable reading, *βασιλίσκος*.

48. The expostulation of Our Lord is called forth not so much by the disposition of the official as by the attitude of the Jews taken in general. They were more eager to obtain material advantages by means of miracles than to profit by His teaching, and neglected other evidence than miracles for the truth of His doctrine. The faith of the official was, however, imperfect. Though strong enough to make him leave the sick-room of his little son to seek the help of Jesus, it was weaker than that of the centurion of Capharnaum. He asks Our Lord to go to his house (St. Gregory); and he would 'hurry Christ along with him, as if Our Lord could not raise his son after death' (St. Chrysostom). This imperfect faith grows when he believes the words, 'Thy son liveth': it is perfect after the announcement of the servants.

52 'the seventh hour', about one o'clock in the afternoon: cf. i. 39: iv. 6. As the Jewish day began at sunset, the 'yesterday' need not necessarily imply that the official and his servants had delayed until what we should call the following day, before starting on the twenty-mile journey to Capharnaum. But there is no great difficulty in supposing that the official rested his beasts and returned with his party on the following day, even as we should count it.

him, 'Yesterday at the seventh hour the fever left him'.

53 The father therefore knew that it was at that very hour when Jesus had said to him, 'Thy son liveth'; and himself believed, and his whole house.

54 This was the second sign that Jesus wrought after coming from Judaea into Galilee.

#### V. IV. A Feast at Jerusalem. (Chap. V.)

1 After these things there was a feast of  
The cripple healed the Jews, and Jesus went up to Jerusa-  
2 lem. Now there is at Jerusalem the  
Sheep-pool, called in Hebrew Bethzatha, having five  
3 porches. In these lay a multitude of the sick, blind,  
lame and withered, awaiting the movement of the  
4 water. For an angel of the Lord came down at  
certain times into the pool, and troubled the water;

54. The first sign was that worked at Cana (ii. 1—11 : cf. iv. 46).

V. 1—16. *The cripple healed.*

1. 'a feast of the Jews'. Some manuscripts, including the Sinaitic, have '*the* feast of the Jews'; but the definite article is absent from most of the important MSS, (A, B, D, *etc.*), from the text of Origen, and from other authorities. '*The* feast of the Jews' would probably be the feast of the Tabernacles, according to Zahn *ad loc.* Other commentators think of the Passover, or Pentecost. In the absence of the article, we may think also of some less important feast, such as Purim, which took place a month before the Passover. That this visit to Jerusalem is rather late in Our Lord's ministry is indicated by v. 35, which seems to presuppose the death of John the Baptist.

2. 'Bethzatha': this seems the best reading of the name (on which see Father Lattey, *Journal of Theological Studies*, Vol. XX, p. 334). This pool may be identified with a pool near St. Anne's Church in Jerusalem, a short distance north of the Temple enclosure.

3—4. The words 'awaiting the movement of the water . . . of whatever disease wherewith he was held', were probably not contained in the original text, being absent from the best Greek authorities and St. Jerome's Vulgate; but in accordance with the principle stated in the note on I John v. 7—8 they have not been withdrawn from the present translation.

the first therefore to enter after the troubling of the water was made whole of whatever disease wherewith he was held. Now a certain man was there who had been eight and thirty years in his sickness. Jesus saw him lying there, and knowing that he had already been thus a long time he saith to him, ' Wilt thou be made whole?'

The sick man answered him, ' Sir, I have no man to put me into the pool when the water is troubled ; but while I am coming, another goeth down before me '.

Jesus saith to him, ' Arise, take up thy pallet, and walk '.

And immediately the man became whole, and he took up his pallet and walked.

Now it was the sabbath on that day. The Jews therefore said to the man who was cured, ' It is the sabbath, and it is not lawful for thee to carry thy pallet '.

He answered them, ' He who made me whole, he said to me, " Take up thy pallet and walk " '.

They asked him, ' Who is the man who said to thee, " Take it up and walk?" ' '.

But the man who had been healed knew not who it was ; for Jesus had withdrawn, there being a multitude in the place.

After these things Jesus findeth him in the temple, and said to him, ' Behold, thou art become whole : sin no more, lest something worse befall thee '.

The man went away and told the Jews that it was Jesus who had made him whole. And for this cause

16. *Lit.*, ' And for this cause the Jews were persecuting Jesus, because he was doing these things on the sabbath '. This incident, as we know from the Synoptics (*cf.* Mark ii. 23—iii. 6, and parallels),

the Jews persecuted Jesus, because he did these things on the sabbath.

- 17                    But he answered them, ' My Father  
                    Discourse on                    worketh until now, and I work ' .  
                    judgment  
18                    For this cause therefore the Jews  
                    and witness  
   sought the more to put him to death, because not only  
   was he breaking the sabbath, but also calling God  
   his own Father, making himself equal with God.  
19                    Jesus therefore answered and said to them: ' Amen,  
   amen, I say to you, the Son can do nothing of him-  
   self, but only what he seeth the Father doing; for  
   whatsoever things the Father doth, the Son also doth  
20 likewise. For the Father loveth the Son, and sheweth  
   him all things that himself doth; and greater works  
   than these will he show him, that ye may marvel.  
21                    ' For as the Father raiseth the dead and giveth  
   them life, so also the Son giveth life to whom he will.  
22 For neither doth the Father judge any man, but he  
23 hath given all the judgment to the Son; in order that  
   all may honour the Son as they honour the Father.

was not an isolated one; the Evangelist is giving one of the causes of the habitual hostility of the Jewish authorities. Cf. vii. 21—24: ix. 16.

17—47. *Discourse on judgment and witness.* The discourse on judgment, after treating more generally of the unity of action in Father and Son (17—20), shows how the Father has committed all judgment to the Son, and explains something of the nature of that judgment (21—29); the conclusion is that the Son judges according to the Father's will (30). The ensuing discourse on witness is summarized in the note on v. 31—47.

17. St. Augustine paraphrases, ' My Father worked when He made the world; and as He made the world by Me, when He made it, so He governs it by Me, now He governs it '. Cf. xiv. 1, with note.

That Our Lord called God His Father in an altogether special sense, and made Himself equal with God, was rightly perceived by the Jews. He admits the inference and merely develops His claim.

18. Cf. vii. 20, with note.

22. ' The judgment ': the judgment of all men. The Son is the Father's vicegerent in judgment.

He that honoureth not the Son, honoureth not the Father who sent him.

'Amen, amen, I say to you, he that heareth my word, and believeth him that sent me, hath everlasting life, and cometh not unto judgment; but he hath passed out of death into life. 24

'Amen, amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him power to do judgment, because he is the Son of Man. Marvel not at this; because the hour cometh, when all in the tombs shall hear his voice and come forth, they that have done good unto resurrection of life, but they that have done evil unto resurrection of judgment. Of myself I can do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of him who sent me. 25 26 27 28 29 30

'If I bear witness concerning myself, my witness 31

25. 'they that hear': those of the spiritually dead who welcome and believe the voice of Jesus shall live spiritually: *cf.* viii. 43: ix. 27.

26. 'Life was not in him (Jesus) as a precarious deposit, as a gift received from without, as it is in men, but it is as in God Himself, by full and natural possession; it was in Him, too, as in its source, since it is thence it must be communicated to men'. (Lebreton, *Les Origines du Dogme de la Trinité*, p. 456). Our Lord had acted as the giver of life in making the paralytic whole; so He would act, only in a more marvellous way, in communicating the super-natural life of grace (v. 21, 25) and in calling men from the grave on the day of judgment (v. 28—29: *cf.* xi. 24, with note).

29. 'resurrection of judgment', *i.e.*, condemnatory judgment.

30. *Cf.* viii. 15, with note.

31—47. Christ turns to the witness given in His behalf, doubtless as justifying what He has said. This witness is borne by the Father (32, 37—8), by the Baptist (33—35), by His works (36), and by Holy Scripture (39—40), which latter witness, after a preliminary rebuke (41—44), is pressed home by an appeal to Moses (45—47).

31. 'true': trustworthy, such as is required for evidence. The

32 is not true; there is another who beareth witness  
 concerning me, and I know that the witness is true  
 33 which he witnesseth concerning me. Ye have sent  
 unto John, and he hath borne witness to the truth.  
 34 Not that it is from man that I receive my witness;  
 35 but these things I say that ye may be saved. He  
 was the burning and shining lamp, and ye were will-  
 36 ing to rejoice for a while in his light. But the witness  
 which I have is greater than John's; for the works  
 which the Father hath given me to accomplish, these  
 very works which I do, these bear witness concerning  
 37 me that the Father hath sent me. And the Father  
 who sent me, himself hath borne witness concerning  
 me. Ye have never heard his voice, neither have  
 38 ye ever seen his form; and ye have not his word  
 abiding in you, for him whom he hath sent ye  
 39 believe not. Search ye the Scriptures, because in  
 them ye think to have everlasting life; and these  
 40 are they that bear witness of me, yet ye are not willing  
 41 to come to me, that ye may have life. I receive not

principle, however, really suffers an exception in the case of Jesus: *cf.* viii. 12—20, with notes.

34. *Lit.*, 'the witness' required by my mission. The Father Himself testified: He authorized the mission of Jesus still more directly by miracles and by the Scriptures (36—47).

35. John 'was' the lamp: were John still living, even in prison, Our Lord would hardly have used the past tense.

37—38. Jesus alone had seen the Father and could reveal Him to men: *cf.* i. 18. Because the Jews refused to accept God's Messenger, they could not possess His 'word', *i.e.*, His revelation, nor be His familiar friends.

37. 'who sent me', at the Incarnation.

39. The verb *ἐραυνᾶτε* may be either indicative or imperative, 'ye search' (as in the Revised Version) or 'search ye': it seems better here to regard it as an imperative with a conditional meaning, 'if ye search, these bear witness', as in ii. 19.

40. Truth is not forced upon the Jews; they may reject it if they will. If they had the love of God in their heart (42) they would recognize the truth.

glory from men; but I know you, that ye have not 42  
 the love of God in you. I am come in the name of 43  
 my Father, and ye receive me not; if another come  
 in his own name, him ye will receive. How can ye 44  
 believe, ye who receive glory from one another, but  
 seek not the glory that is from the only God? Think 45  
 not that I shall accuse you to the Father; your ac-  
 cuser is Moses, in whom is your hope. For if ye 46  
 believed Moses, ye would believe me; for he wrote  
 concerning me. But if ye believe not his writings, 47  
 how shall ye believe my words?'

V. The Bread of Life. (Chap. VI.)

VI.

Multiplication  
 of the loaves

After these things Jesus went to the 1  
 other side of the Sea of Galilee, that of  
 Tiberias. And there was a great multi- 2  
 tude following him, because they saw the signs which  
 he did on the sick. And Jesus went up into the 3  
 mountain, and there he sat with his disciples.

Now the passover, the feast of the Jews, was nigh. 4  
 Jesus therefore lifting up his eyes, and seeing that 5  
 a great multitude cometh to him, saith to Philip,  
 ' Whence are we to buy loaves that these may eat?'

46. 'he wrote concerning me', *e.g.*, in Gen. xlix. 10. Our Lord  
 at the least takes it for granted that the writings ascribed by the  
 Jews to Moses are substantially his; that is the whole point of v.  
 46—47.

VI. 1—15. *Multiplication of the loaves*; *cf.* Mark vi. 30—44 :  
 Matt. xiv. 13—21 : Luke ix. 10—17. In vi. 1—21 St. John, contrary  
 to his wont, relates incidents already contained in the Synoptic gospels,  
 for the sake of what follows.

2. The two verbs in the imperfect indicate that St. John is  
 speaking of Our Lord's following in Galilee, and the motive of the  
 faith of the Galilaean multitudes in general, rather than of the par-  
 ticular multitude which followed Him into the desert on this occasion.

3. 'The mountain', *i.e.*, the mountains which surround the lake;  
 it is not likely that any particular mountain is meant.

4. This was the Passover which preceded the one at which Our  
 Lord died.

6 But this he said to try him; for himself knew what he was about to do.

7 Philip answered him, 'Two hundred shillings' worth of loaves is not enough for them, that every one may receive a little'.

8 One of his disciples, Andrew, the brother of Simon  
9 Peter, saith to him, 'There is a boy here who hath five barley loaves and two fishes; but what are these for so many?'

10 Jesus said, 'Make the men lie down'.

Now there was much grass in the place. The men therefore lay down, about five thousand in number.

11 Jesus therefore took the loaves, and when he had given thanks, he distributed them to those reclining, and of the fishes likewise, as much as they would.

12 And when they were filled, he said to his disciples, 'Gather up the fragments that are left over, that nothing may be lost'.

13 They gathered them up therefore, and filled twelve baskets with the fragments of the barley loaves left by those who had eaten.

14 The people therefore, seeing the sign which he had done, said, 'This is of a truth the prophet who is to come into the world'.

15 Jesus therefore, knowing that they were about to come and carry him off to make him king, withdrew again unto the mountain himself alone.

16 And when evening was come, his dis-  
17 Return to the western shoreciples went down to the Sea, and having entered a ship, they began to cross the Sea towards Capharnaum. And now it was already  
18 dark, and Jesus had not yet come to them; and the

14. 'the prophet': *cf.* i. 21.

16—25. *Return to the western shore: cf.* Mark vi. 45—53; Matt. xiv. 22—34.



sea was rising, because a strong wind was blowing. When therefore they had proceeded about twenty-five or thirty furlongs, they behold Jesus walking upon the Sea and drawing nigh unto the boat; and they were struck with fear. But he saith to them, 'It is I, fear not'. They desired therefore to take him into the boat; and immediately the ship reached the land unto which they were going.

The next day, the multitude that had remained on the other side of the Sea had seen that there had been only one boat there, and that Jesus had not entered into the boat with his disciples, but that his disciples had gone away alone. But from Tiberias other boats came nigh unto the place where they had eaten the bread over which the Lord had given thanks. When therefore the multitude perceived that Jesus was not there, nor his disciples, they themselves entered these boats and came to Capharnaum, seeking Jesus. And finding him on the other side of the Sea, they said to him, 'Rabbi, when camest thou hither?'

Jesus answered them and said, 'Amen,

The discourse    amen, I say to you, ye seek me, not because ye have seen signs, but because ye ate of the loaves and were filled. Work not for

21. 'desired to take him', and actually did so: *cf.* i. 43, with note.

26—59. *The discourse* on the Holy Eucharist, falling into three parts: (1) an introductory discourse (vi. 26—34) leading up to the full truth ('I am the bread of life', vi. 35): (2) a discourse on faith, to prepare for the revelation of the mystery and the disbelief to ensue (vi. 36—47): (3) the declaration of the Holy Eucharist in its nature and effects (48—59). See also the summaries of these three parts.

26—35. *Jesus is the true bread* which comes down from heaven and gives life to the world. Material bread becomes the symbol of the food which gives supernatural life.

27. 'set his seal', accrediting him by the signs of His supernatural origin and character.

the food which perisheth, but for the food which endureth unto everlasting life, which the Son of Man will give you; for upon him hath the Father, God himself, set his seal'.

28 They said therefore to him, 'What are we to do, in order that we may work the works of God?'

29 Jesus answered and said to them, 'This is the work of God, that ye believe in him whom he hath sent'.

30 They said therefore to him, 'What sign therefore dost thou, that we may see, and may believe thee?

31 What work dost thou? Our fathers ate the manna in the desert, as it is written,

Bread from heaven he gave them to eat'.

32 Jesus therefore said to them, 'Amen, amen, I say to you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth life to the world'.

34 They said therefore to him, 'Lord, give us this bread always!'

35 Jesus said to them, 'I am the bread of life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst.

36 'But I have said to you that ye have seen me and

30. The earthly miracle is not enough, even as in the Synoptic gospels Christ's many cogent miracles do not prevent the Jews from asking for a sign from Heaven (Matt. xvi. 1 : Mark viii. 11 : Luke xi. 16).

31. Exod. xvi. 4, 15 : Ps. lxxviii (lxxvii). 24 : Wisdom xvi. 20.

32—33. Our Lord contrasts Himself with the manna, as the True Bread which gives eternal, not temporal, life.

36—47. *Necessity of believing : origin of faith.* In opposition to the Pharisaic emphasis on the works which please God, Our Lord affirms the primary need of faith in Himself. This necessary faith is not of purely human origin. Unless he be drawn by God's grace, man cannot come to Jesus. Our Lord spoke thus to prepare their minds for the mystery of the Holy Eucharist, and for the defection which followed the revelation of it (vi. 65).

believe not. All that the Father giveth to me shall 37  
 come to me, and him that cometh to me I will in no  
 wise cast out; because I am come down from heaven, 38  
 not to do mine own will, but the will of him who sent  
 me. Now this is the will of him who sent me, that I 39  
 lose nothing of all that he hath given me, but raise  
 it up on the last day. For this is the will of my 40  
 Father, that every one who beholdeth the Son and  
 believeth in him have everlasting life, and that I  
 raise him up on the last day '.

The Jews therefore murmured concerning him, be- 41  
 cause he had said, ' I am the bread come down from  
 heaven '. And they said, ' Is this not Jesus, the son 42  
 of Joseph, whose father and mother we know? how  
 doth he now say, " I am come down from heaven " ? '

Jesus answered and said to them, ' Murmur not 43  
 among yourselves. No one can come to me, unless 44  
 the Father that sent me draw him; and I will raise  
 him up on the last day. It is written in the prophets, 45

And they shall all be taught of God.  
 Every one that hath heard and learned from the  
 Father cometh to me. (Not that any one hath seen 46  
 the Father, save he who is from God, he hath seen the  
 Father.) Amen, amen, I say to you, he that believeth 47  
 hath everlasting life. ✓

' I am the bread of life. Your fathers ate the 48, 49

39—40. On the belief in the resurrection (taught also in vi. 44.  
 54) see xi. 24, with note.

45. Isai. liv. 13.

48—59. *The nature and effects of the Holy Eucharist.* The doc-  
 trine itself is first stated explicitly in vi. 51; Christ's Flesh is to  
 become food. The effect of the Eucharist, eternal life, is secured by  
 the intimate and abiding union which it establishes between Christ  
 and the faithful. ' The Son of God came down from heaven to give  
 life to men; He will communicate it to them by causing them to  
 eat His flesh and drink His blood; whosoever receives Him thus

50 manna in the desert, and they died; this is the bread  
come down from heaven, that a man may eat thereof  
51 and not die. I am the living bread come down from  
heaven. If any one eat of this bread, he shall live  
for ever; and the bread which I will give is my  
flesh, for the life of the world '.

52 The Jews therefore strove one with another, say-  
ing, 'How can this man give us his flesh to eat?'

53 Jesus therefore said to them, 'Amen, amen, I say  
to you, unless ye eat the flesh of the Son of Man and  
54 drink his blood, ye have not life in you. He that  
eateth my flesh and drinketh my blood hath everlast-  
ing life; and I will raise him up on the last day.  
55 For my flesh is food indeed, and my blood is drink  
56 indeed. He that eateth my flesh and drinketh my  
57 blood abideth in me, and I in him. As the living  
Father hath sent me, and as I live because of the  
Father, so he that eateth me, he also shall live be-  
58 cause of me. This is the bread come down from  
heaven: not as the fathers ate and died: he that  
eateth this bread shall live for ever '.

59 These things he said in the synagogue, teaching at  
Capharnaum.

shall partake of the life which He has from the Father, and he shall live eternally and be raised up on the last day; whosoever receives Him not thus cannot have life' (Lebreton). Our Lord's teaching here about the eating of His Flesh and drinking of His Blood, reiterated six times in six sentences, contains a promise which will be realized on the eve of His death when He gives His disciples His Flesh to eat and His Blood to drink under the appearances of bread and wine.

51. The words, 'which I will give', are found twice in many ancient authorities, the second time before the words, 'for the life of the world '.

Many therefore of his disciples, having  
 The result heard, said, ' This is a hard saying ; who  
 can listen to it? ' ✓ 60

But Jesus, knowing in himself that his disciples 61  
 were murmuring concerning this, said to them, ' Doth 62  
 this scandalize you? What then if ye should behold 62  
 the Son of Man ascending to where he was before? 63  
 It is the spirit which giveth life ; the flesh profiteth 63  
 nothing. The words which I have spoken to you 64  
 are spirit and life. But there are among you some 64  
 that believe not '.

For Jesus knew from the beginning who they were  
 that did not believe, and who he was that should  
 betray him. And he said, ' For this reason I have 65  
 said to you, that no one can come to me unless it be  
 given him of the Father '.

After this many of his disciples withdrew and 66  
 walked no more with him. Jesus said therefore to 67  
 the twelve, ' Do ye also wish to depart? ' ✓

60—71. *The result.* Many of the disciples (*cf.* vi. 2) abandon  
 Our Lord, unwilling to believe His teaching concerning the Holy  
 Eucharist. This is the real Galilaean crisis, which explains much  
 in the Synoptic gospels.

60. 'Hard' to accept.

62. 'Whosoever deemed that He was Joseph's son could not  
 receive His sayings, while one that was persuaded that He had come  
 down from heaven, and would ascend thither, might more easily give  
 heed to His words' (St. John Chrysostom).

63. One must hear what relates to Christ spiritually, *i.e.*, with a  
 mind illumined by the Holy Spirit, for he who hears carnally, *i.e.*,  
 with a mind trusting to its own human resources, does not profit.  
 Our Lord's words are 'spirit and life', *i.e.*, are Spirit-giving and  
 life-giving. One who accepts His words will receive the Holy Spirit  
 and life everlasting. 'The flesh', as always in St. John, is man un-  
 aided by grace. Our Lord does not annul His previous words on  
 the Real Presence ; neither this verse nor anything in the context  
 indicates that He explained away His 'hard saying'. That He let  
 it stand is, on the contrary, positively indicated by the conduct of  
 the disciples, who leave Him on account of it.

67. St. John assumes that his readers have been informed of the  
 choice of the Twelve.

- 68 Simon Peter answered him, 'Lord, to whom shall  
we go? Thou hast the words of everlasting life;  
69 and we have come to believe and to know that thou  
art the Holy One of God'. ✓  
70 Jesus answered them, 'Have I not chosen you, the  
twelve? Yet one of you is a devil'.  
71 Now he spoke of Judas, the son of Simon Iscariot;  
for he it was that should betray him, being one of the  
twelve.

## C

**The Second Year of Ministry.** (cc. VII—XII.)**VII. I. The Feasts at Jerusalem.** (cc. VII—X.)

- 1 And after these things Jesus went about  
The Feast of Booths in Galilee, for he would not do so in  
Judaea, because the Jews sought to put  
2 him to death. Now the feast of the Jews called the  
3 Feast of Booths was nigh. His brethren therefore said  
to him, 'Move hence and go into Judaea, in order that

68. 'The words of everlasting life', *i.e.*, which lead to everlasting life and which already confer it (vi. 47, 54, *etc.*), the words which are 'Spirit and life'.

70—71. A reference to the death in store for Jesus. 'Have I not chosen you?' *Cf.* xv. 16.

**VII. 1—36. The Feast of Booths.**

1. The period between the Passover, when He multiplied the loaves, and the Feast of the Tabernacles or Booths, which took place from the 15th to the 22nd of the month of Tishri (September to October), Our Lord spent chiefly in Galilee. The journey to Tyre and Sidon, and in the Decapolis, would not be excluded by the general statement of this verse. 'The Jews sought to put him to death': *cf.* vii. 20, with note.

3—5. 'His brethren', still reckoned distinct from disciples, as in ii. 12. (On 'the Brethren of the Lord', *cf.* Vol. IV, Appendix II.) Jesus' kinsmen did not yet believe in Him, at least fully. They were still in accord with 'the world' (vii. 7). They were doubtless biassed by the prevailing Messianic views; yet, because of His miracles, they thought it possible that He was the Messiah. So they were anxious for a decision of the matter, which might be expected at

thy disciples also may see the works which thou dost ;  
 for no man doth anything in secret and desireth to 4  
 be in the mouths of men. If thou dost these things,  
 manifest thyself to the world '.

For even his brethren did not believe in him. 5

Jesus therefore saith to them, ' My time is not yet 6  
 come ; but your time is always ready. The world 7  
 cannot hate you ; but it hateth me, because I bear  
 witness concerning it that its works are evil. Do ye 8  
 go up to the feast ; I do not yet go up to this feast ;  
 for my time is not yet fulfilled '.

And having said these things to them he remained 9  
 in Galilee. But after his brethren had gone up to the 10  
 feast, then he went up himself, not publicly, but as it  
 were in secret.

The Jews therefore were seeking him at the feast 11  
 and said, ' Where is he?'

And there was much muttering about him among 12  
 the multitudes : some said, ' He is a good man ' :  
 others said, ' Not so ; he seduceth the multitude ' .  
 Yet no one spoke out boldly concerning him, for fear 13  
 of the Jews.

But when it was now the midst of the feast, Jesus 14  
 went up to the temple and taught. The Jews there- 15

Jerusalem. The disciples here referred to (vii. 3) are apparently those already made in Judaea.

6. ' My time is not yet come ', the time for Jesus to manifest Himself publicly and to die. Hence He acts with some caution.

8. ' I do not yet go up to this feast ' with you, with the multitude, to manifest myself as you would have me do. For the *οὐπω* 'not yet', of the Vatican and other important manuscripts, *οὐκ*, 'not', is read by some good authorities.

10. ' in secret ', because of the danger to His life (vii. 1). This journey may be the journey of Our Lord, accompanied by James and John, spoken of in Luke ix. 51—56.

15. ' learning ', *lit.*, ' letters ' (*γράμματα*). The question of the Jews does not refer to Scripture exclusively. Our Lord had not gone through a rabbinical school ; consequently they expected Him to be

fore wondered saying, 'How hath this man acquired learning, never having studied?'

16 Jesus therefore answered them and said, 'My  
17 teaching is not mine, but his who sent me. If any  
one willeth to do his will, he shall know of my teach-  
ing whether it cometh from God, or whether I speak  
18 from myself. He that speaketh from himself  
seeketh his own glory; but he that seeketh the glory  
of him who sent him, he is true, and unjustice is not  
19 in him. Did not Moses give you the Law? And  
none of you keepeth the Law. Why seek ye to put  
me to death?'

20 The multitude answered, 'Thou hast a devil; who  
seeketh to put thee to death?'

21 Jesus answered and said to them, 'One work I

devoid of that knowledge which was possessed by the ordinary teacher. It was with Jewish doctors of the Law that Our Lord had chiefly to do at Jerusalem.

16. The existence of learning in one who has not studied in the schools would be astonishing only in the case of one who taught a doctrine which was his own. Jesus asserts that His teaching is not His own, but the Father's: *cf.* xii. 44, 49.

17. Sin blinds the understanding to divine truth; on the other hand the proper moral dispositions enable one to discern God's word (*cf.* iii. 20—21).

18. Though the statement appears general, Our Lord has in view His own case. He who sends is the Father, the true Sender; and Jesus' mandate is made manifest by His actions, which are wholly directed to the Father's glory.

19. 'none of you keepeth the Law': *cf.* Matt. xxiii. 15; Rom. ii. 23: *etc.* 'Why seek ye to put me to death?' *cf.* vii. 20, with note.

20. The multitude that has come up for the feast knows nothing of the danger to His life; but the inhabitants of Jerusalem are better informed (vii. 25). The ignorance of the multitude leads them to offer an insult which Christ now disregards, but which He answers when renewed a little later (viii. 48, 52: *cf.* x. 20). Then (viii. 59) and in x. 30—31 His insistence upon His claims has the same effect as in v. 18 (*cf.* xix. 7). See also for the danger to His life vii. 1, 19: viii. 40.

21—24. Our Lord vindicates His conduct in regard to the charge of sabbath-breaking: *cf.* v. 16, with note.



did, and ye all wonder. For this cause Moses hath  
 given you circumcision (not that it is from Moses,  
 but from the fathers); and on a sabbath ye circum-  
 cise a man. If a man receiveth circumcision on the  
 sabbath lest the Law of Moses be broken, are ye angry  
 with me because I made a whole man sound on the  
 sabbath? Judge not according to appearances, but  
 judge the just judgment'.

Some therefore of Jerusalem said, 'Is not this he  
 whom they seek to put to death? And behold he  
 speaketh publicly, and they say nothing to him. Can  
 it really be that the rulers have come to know that  
 this is the Christ? Yet we know whence is this man;  
 but when the Christ cometh, no one is to know  
 whence he is'.

Jesus therefore cried aloud in the temple, teaching  
 and saying, 'Ye both know me and know whence I  
 am; and I am not come of myself, but he who hath  
 sent me is true, whom ye know not. I know him;  
 because I am from him, and he hath sent me'.

They sought therefore to apprehend him; yet no

22. 'For this cause': Christ wished to show that there was no ground for their surprise.

23. The excessively literal interpretation of the Law which excluded healing on the sabbath would exclude circumcising on that day. Circumcision was regarded as the purification and sanctification of a member; Jesus had healed the whole man. Cf. Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, ad. loc.

25. Cf. vii. 20, with note.

27. There was a view current in the time of Our Lord that the Messiah would appear from some unexpected quarter. See Edersheim, *Life and Times of Jesus the Messiah*, Vol. II, Bk. V, ch. vi, p. 436.

28. 'is true': is a Sender worthy of the name, and Jesus' commission is valid. The Jews do not know what is most essential about Jesus' origin.

29. 'from him': or 'with him', according to a well attested variant reading: cf. Zahn, *Evangelium des Johannes*, ad loc.

one laid hand on him, because his hour was not yet  
 31 come. But of the multitude many believed in him,  
 and they said, 'When the Christ cometh, will he do  
 more signs than this man hath done?'

32 The Pharisees heard the multitude muttering these  
 things about him; and the chief priests and the  
 Pharisees despatched attendants to apprehend him.

33 Jesus therefore said, 'Yet a little while am I with  
 34 you; and I go to him who sent me. Ye shall seek  
 me, and shall not find me; and where I am, ye cannot  
 come'.

35 The Jews therefore said among themselves,  
 'Whither is he about to go, that we shall not find  
 him? Will he go to the dispersion among the Greeks,  
 36 and teach the Greeks? What is this word which he  
 hath said, "Ye shall seek me, and shall not find me;  
 and where I am, ye cannot come"?'

37 Now on the last, the great day of the  
     The last day  
    of the feast  
feast, Jesus stood forth and cried aloud,  
 saying, 'If any man thirst, let him come  
 38 to me, and let him drink. Whoso believeth in me, as

33—34. An allusion to the Passion and Ascension. 'Ye shall seek me': in the sense that they will seek the liberating Messiah. *Cf.* viii. 21: xiii. 33.

37—52. *The last day of the feast.* 'On the last, the great day of the feast' (vii. 37), the people quitted their booths in token of their entrance into the Promised Land. One of the impressive ceremonies on each day of the feast was the carrying of water from Siloam and the pouring of it on the altar; this probably suggested Our Lord's words about the 'living water' (*cf.* iv. 10).

38. The quotation cannot be identified with certainty, but there appears to be reference to several Old Testament passages which speak of mysterious rivers of water which shall issue from the Temple-mount to become the source of life and healing far and wide: Isai. xii. 3: lv. 1: Ezech. xlvii. 1—12: Joel iii. 18: Zach. xiv. 8: *etc.* This well-known figure of the blessings of the Messianic age suggests that the words quoted by Our Lord should be referred to Himself, not to the believer. Hence Père Lagrange adopts another

the Scripture saith, " Out of his belly shall flow rivers of living water ".'

This he said of the Spirit, which they were to receive who believed in him. For there was not as yet the Spirit, because Jesus was not yet glorified.

Some of the multitude therefore, hearing these words, said, ' This is truly the prophet '.

Others said, ' This is the Christ '.

But others said, ' Nay, is the Christ to come out of Galilee? Hath not the Scripture said that it is "from the seed of David" and from Bethlehem, the village where was David, that the Christ cometh?'

There arose therefore a division in the multitude because of him. And some of them wished to apprehend him, but no one laid hands upon him.

The attendants therefore came to the chief priests and the Pharisees; who said to them, ' Why have ye not brought him?'

The attendants answered, ' Never did man speak as this man speaketh '.

The Pharisees therefore answered them, ' Have ye also been led astray? Hath any of the rulers believed in him, or of the Pharisees? But this multitude that knoweth not the Law is accursed '.

punctuation: '. . and let him drink, (even) whoso believeth in me. As the Scripture says . . .' According to the more usual punctuation the quotation refers to the believer's influence for good.

39. ' There was not as yet the Spirit ', *i.e.*, ' in the abundant and manifest way in which He was about to be poured out upon the apostles and disciples ' (McIntyre). This gift could be made only after Christ's resurrection and triumphant return to the Father. (*Cf.* xvi. 7, with note.

40—41. ' This is truly the prophet . . . This is the Christ ': *cf.* i. 20—21.

42. *Cf.* Ps. lxxxix. 3—4 (lxxxviii. 4—5): Mic. v. 2. St. John takes it for granted that his readers know the facts about the birth-place and ancestry of Jesus.

49. A characteristic expression of contempt, amply borne out

50 Nicodemus, that before had come to him, who was  
 51 one of them, saith to them, 'Doth our Law judge a  
 man, unless it first give him a hearing and come to  
 know what he doth?'

52 They answered and said to him, 'Art thou also  
 from Galilee? Search and see that no prophet  
 ariseth out of Galilee'.

53 And they went every man unto his own  
 VIII. The adulteress house; but Jesus went unto the mount of  
 1, 2 Olives. And at dawn he came again  
 into the temple, and all the people came unto him,  
 and he sat down and taught them.

in the rabbinical writings, for the '*am ha'aretz*', as they are there called, 'the people of the earth', the populace unlearned in the Law. Cf. Strack and Billerbeck, *ad loc.*

52. A sweeping and derisive statement; no great prophet ever had come or would come from Galilee. The home of Jonah, however, lay in Galilee, at Gath-Hepher: cf. II (IV) Kings xiv. 25.

vii. 53—viii. 11. *The adulteress.* This section is lacking in the Vatican, the Sinaitic, the Washington (W), and in other good manuscripts of the Gospel. Euthymius, of the 12th century, is the only known Greek commentator on the passage; and he says that in exact copies of the Bible it was either lacking or marked by an *obelus* as doubtful. It is contained in the immense majority of later Greek MSS., in most of the representatives of the Old Latin Bible, and is preserved in the Vulgate by St. Jerome, who tells us that he found it in many MSS., both Greek and Latin. The Western Fathers of the 4th century and after used it as an authentic part of St. John's Gospel and as belonging in its present place. St. Augustine explained its absence in many early MSS. as due to apprehension of 'men of little faith, or bitter enemies of the faith, who feared that their wives would be granted impunity in their crimes'.

It seems more likely, however, that the passage was not written by St. John. There is nothing characteristically Johannine either in the contents or the style of the passage, and it would fit in much better where it is placed in the four cognate manuscripts of what are known as the Ferrar group, after Luke xxi. 38.

Even the authors who are least inclined to admit that St. John wrote the passage and inserted it in its present place recognize that it contains 'priceless tradition'. Von Soden declares that in its present form this passage concerning the adulteress is as beautiful as the most beautiful passages in Mark. He conjectures that it belonged to a gospel which is lost, and declares that such a master-

And the Scribes and Pharisees bring a woman  
 taken in adultery, and placing her in the midst, they  
 say to him, ' Master, this woman hath been taken in  
 the very act of adultery. Now Moses in the Law com-  
 manded us to stone such. What therefore dost thou  
 say?'

And this they said tempting him, that they might  
 have whereof to accuse him. But Jesus stooped down  
 and wrote with his finger on the ground. But when  
 they continued asking him, he raised himself and  
 said to them, ' Let him that is without sin among  
 you throw the first stone at her '.

piece does not belong to the manner of the apocryphal gospels  
 (*Die Schriften des Neuen Testaments*, Part I, p. 523).

Though the Johannine authenticity of the passage is very doubtful,  
 Catholics may be sure that it not only contains a true story illustra-  
 ting the mercy of Jesus, but a story written under the influence of in-  
 spiration like the rest of the Bible. The Council of Trent (sess. 4)  
 defined that all the books and parts of books of Holy Scripture wont  
 to be read in the Catholic Church and found in the Latin Vulgate  
 were inspired and canonical. Now this is manifestly the case as  
 regards the passage about the adulteress. Père Lagrange discusses  
 it at some length (*ad loc.*).

VIII. 3. The Law fixes death as the penalty for adultery, but  
 without prescribing the manner of it (Levit. xx. 10 : Deut. xxii. 22).  
 Although the later rabbinical punishment was by strangulation (*cf.*  
 Strack and Billerbeck, *ad loc.*), it seems likely from Ezech. xvi.  
 38-40 that stoning was practised in earlier times ; and this practice  
 may have survived, and the Scribes and Pharisees may have been  
 presupposing their own interpretation of the Law. Perhaps, how-  
 ever, that the woman was only betrothed, in which case death by  
 stoning was formally prescribed in Deut. xxii. 23-24. Jewish be-  
 trothal was so strict that there is no difficulty about the use of the  
 word 'adultery'; in Deut. xxii. 24 itself the betrothed woman is  
 referred to as 'wife'.

6. If Christ ordered stoning, He would be defying Roman au-  
 thority, which reserved to itself the right of capital punishment (xviii.  
 31); if He did not, He would seem to be opposing the Law. We  
 need not suppose that Christ wrote anything in particular. He simply  
 declined to take any notice of them.

7. With polygamy practised and divorce easy, it is impossible to  
 suppose any very high standard of purity at this time among the  
 Jews. In any case there need be question here only of a small group.  
 Our Lord shows that they have no virtuous motive in their action ; and  
 they know Him too well to risk exposure at His mouth.

8 And again he stooped down and wrote on the  
 9 ground. But they, when they heard this, went away  
 one by one, beginning with the eldest; and he was  
 left alone, and the woman standing in the midst.  
 10 And Jesus raising himself said to her, 'Woman,  
 where are they? Hath no one condemned thee?'

11 But she said, 'No one, Lord'.

And Jesus said, 'Neither do I condemn thee; go,  
 henceforth sin no more'.

12 Again therefore Jesus spoke to them,  
 Discourse on the Father saying, 'I am the light of the world.  
 He that followeth me shall not walk at  
 all in the darkness; but shall have the light of life'.

11. His final solution is mercy. By telling the woman not to sin again, He reproves sin. However, since the sinner has given no positive signs of repentance, we cannot be sure that Our Lord grants forgiveness.

12—59. *Discourse on the Father.* All these discussions with the doctors at Jerusalem (viii. 12—x. 42) are very closely connected: x. 26—29 implies x. 1—21, and x. 29—39 implies viii. 12—29. They took place, in whole or in part, in connection with the feasts of Tabernacles, at the end of September or the beginning of October, and of Dedication in December or January. The present discourse may be divided into three parts, dealing with (a) the witness borne to Christ by Himself and His Father (viii. 12—20): (b) the death of Christ, and of the Jews (viii. 21—30): (c) the controversy about Abraham (viii. 31—59).

12—20. *The witness borne to Christ by Himself and His Father:* cf. viii. 12—59: v. 31—47, with notes. The short record of this controversy about the witness to Christ offers important evidence of the historical character and Jewish authorship of the Fourth Gospel. It is in fact best illustrated from the Mishna, the rabbinical code of the Jews, which was probably reduced to writing about the end of the 2nd century A.D., but which in part must already have had traditional force in New Testament times. In the treatise *Kethubhoth* ('marriage settlements') ii. 9, it is laid down that no one can bear witness in his own favour. But in the same passage it is made clear that this is only true where his witness stands alone; if it be corroborated, even though it be only by a slave (whose evidence would not usually be admitted), it is to be credited. Hence Our Lord claims that His witness to Himself is corroborated by His Father, and that therefore the usual principle holds good, that two witnesses suffice (Deut. xix. 15).

12. 'Again' seems here to be a mere formula of transition. 'to

The Pharisees therefore said to him, 'Thou bearest witness about thyself; thy witness is not true'. 13

Jesus answered and said to them, 'Even if I witness about myself, my witness is true, because I know whence I came and whither I go; but ye know not whence I have come or whither I go. Ye judge according to the flesh; I do not judge any one. And yet if I do judge, my judgment is true, because I am not alone, but he who sent me is with me. And in your Law it is written, that the witness of two men is true. I witness about myself, and the Father who sent me witnesseth about me'. 14 15 16 17 18

They said therefore to him, 'Where is thy Father?' 19

Jesus answered, 'Neither me do ye know, nor my Father; if ye had known me, ye would have known my Father also'.

them': the Pharisees, mentioned in the following verse. 'the light of life': the light which is the principle of supernatural, everlasting life. Our Lord's relation to men may be compared to that of the sun to the earth, with the difference that men must co-operate with His action: 'The darkness of the night necessarily disappears before the rising sun; the darkness which sin and separation from God bring into the soul is overcome by the divine light only when, by becoming a disciple of the Giver of light, man adheres to the Light and conforms his life with it' (Tillmann).

14. Even if His witness were bad in law, it would still as a matter of fact be true, because as a matter of fact He was fully competent to give it, as fully understanding His own Nature, *etc.*; whereas they were condemning Him without any such understanding.

15. At the best they were applying legal principles of a merely natural character, such as could not apply to Himself. The words, 'I do not judge any one', appear to be an implicit protest against their attempting to exercise the office of judges over Him at all. They have no possible right to exercise such judgment over Him, whereas He has the right to judge them, though in a sense His judgment is not His own: *cf.* viii. 26, 50: v. 30: v. 17—47, note.

16—18. Christ now takes up the rabbinical point: *cf.* note on viii. 12—20.

19. That they do not realize the Father's witness is their own fault.

- 20 These words he spake in the treasury, teaching in the temple; and no one apprehended him, because his hour was not yet come.
- 21 Again therefore he said to them, 'I go away, and ye shall seek me, and ye shall die in your sin. Whither I go, ye cannot come'.
- 22 The Jews therefore said, 'Will he kill himself, that he saith, "Whither I go ye cannot come"?'
- 23 And he said to them: 'Ye are from beneath, I am from above; ye are of this world, I am not of this world. Therefore I said to you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins'.
- 25 They said therefore to him, 'Who art thou?'
- 26 Jesus said to them, 'Even that which I have told you from the beginning. I have many things to say and to judge about you; but he who sent me is true, and the things I have heard from him, these I speak in the world'.
- 27 They knew not that he spoke to them about the Father.

20. 'the treasury': a place in the Court of the Women which had receptacles for offerings: *cf.* Mark xii. 41—44.

21—30. *The death of Christ, and of the Jews*, the latter involving spiritual death likewise. The general theme is proposed in viii. 21: *cf.* vii. 33—34, with note.

24. 'that I am he', *lit.*, 'that I am': a pregnant phrase, with a meaning to be determined from the context. Here, Our Lord is speaking of His Heavenly origin and mission; but He refuses a categorical answer when asked, 'Who art thou?' Probably there is a play upon the words, and this formula, which recalls the *I am* of Exod. iii. 14 and Deut. xxxii. 39, is also a veiled affirmation of His divinity. He has life in Himself, is essential being. The same expression recurs in viii. 28, 58: xiii. 19: xviii. 5—8.

25. 'Even that which I have told you from the beginning'. The phrase is difficult and the meaning uncertain. Several other translations have been proposed, *e.g.*, 'Altogether, essentially, I am that which I also speak to you', or as a question, 'How is it that I even speak to you at all?'



Jesus therefore said, ' When ye have lifted up the Son of man, then ye shall know that I am he, and that of myself I do nothing, but that as the Father hath taught me, I speak these things. And he who sent me is with me; he hath not left me alone, because the things that please him I do always '.

When he said these things many believed in him.

Jesus said therefore to the Jews who had come to believe him, ' If ye abide in my word, ye are truly my disciples; and ye shall know the truth, and the truth shall make you free '.

They answered him, ' We are the seed of Abraham, and we have never been slaves to any one; how sayest thou, " Ye shall be free " ? '

Jesus answered them, ' Amen, amen, I say to you, Every one that committeth sin is a slave of sin. Now the slave abideth not in the house for ever; the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are the seed of Abraham; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen by the Father; and ye therefore do the things that ye have heard from your father '.

They answered and said to him, ' Our father is Abraham ';

Jesus saith to them, ' If ye are the children of

28. ' when ye have lifted up ' , in crucifixion : *cf.* xii. 32—34, with note. ' that I am he ' : *cf.* viii. 24, with note.

31—59. *The controversy about Abraham*, in two main parts : (1) they are children of the devil, rather than of Abraham (31—47) : ' before Abraham came to be, I am ' (48—59).

31. Apparently the believers are only part of a larger crowd, to which Our Lord addresses the reproaches that follow (viii. 37. 44, *etc.*).

35. *Cf.* Gal. iv. 21—31 : Heb. iii. 5—6.

36. The Son is truth (32); and truth alone can give moral freedom.

40 Abraham, do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth which I have heard from God. This Abraham did  
41 not. Ye do the works of your father'.

They said to him, 'We were not born of fornication; we have one Father, God'.

42 Jesus said to them, 'If God were your Father, ye would love me, for from God I went forth and am come; for I am not come of myself, but he sent me.  
43 Why do ye not understand my speech? Because ye cannot hear my word. Ye are of your father, the devil, and the desires of your father ye would do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is  
45 a liar and the father of lies. But because I speak the truth, ye believe me not. Which of you doth convict  
46 me of sin? If I speak the truth, why do ye not believe me? He that is of God heareth the words of God. For this cause ye hear not, because ye are not of God'.

48 The Jews answered and said to him, 'Do we not say well that thou art a Samaritan, and hast a devil?'

49 Jesus answered, 'I have not a devil; but I honour  
50 my Father, and ye dishonour me. I seek not mine own glory; there is one who seeketh it and who

40. *Cf.* vii. 20, with note.

41. Our Lord is passing from the idea of merely carnal descent to that of spiritual affinity and influence.

43, 47. 'hear', in the pregnant sense: 'welcome and believe': *cf.* v. 25; ix. 27.

47. *Cf.* xviii. 37, with note.

48. 'A Samaritan': *cf.* iv. 7, note. 'hast a devil': *cf.* Matt. xii. 24—32, *etc.* This was the first explanation of unbelievers concerning the supernatural works of Jesus: *cf.* vii. 20, with note.

50. *Cf.* viii. 15, with note.

judgeth. Amen, amen, I say to you, if any one keep  
my word, he shall never see death '.

The Jews said to him, ' Now we know that thou  
hast a devil. Abraham died, and the prophets; and  
thou sayest, " If any one keep my word, he shall never  
taste death ". Art thou greater than our father  
Abraham? Yet he died, and the prophets died.  
Whom dost thou make thyself?'

Jesus answered, ' If I glorify myself, my glory is  
nothing. It is my Father who glorifieth me, of whom  
ye say that he is your God. Ye know him not, but I  
know him; and if I were to say that I know him  
not, I should be like unto you, a liar. But I know  
him and keep his word. Abraham your father exulted  
that he was to see my day; and he saw it, and  
rejoiced '.

The Jews said to him, ' Thou art not yet fifty years  
old, and hast thou seen Abraham?'

Jesus said to them, 'Amen, amen, I say to you,  
before Abraham came to be, I am '.

They took up stones therefore to cast at him; but  
Jesus hid himself, and went forth from the temple.

## IX.

	And as he passed by, he saw a man	1
The man born blind	blind from birth.' And his disciples	2
	questioned him, saying, ' Rabbi, who	

58. Christ, who in His divine nature has existed in an eternal and unchanging present, is contrasted with Abraham, who came into being in time. 'Recognize the Creator, distinguish the creature. He who spake was made the seed of Abraham; and that Abraham might be made, He Himself was before Abraham' (St. Augustine). 'I am': cf. viii. 24, note.

IX. *The man born blind.*

1. 'as he passed by': the time of the following incident is not given; but the contents of ix. 1—x. 22 have affinity with those of x. 22—39, and x. 22 gives a date.

2. The question is founded upon the idea, common among the

sinned, this man or his parents, that he should be born blind?'

- 3 Jesus answered, 'Neither did this man sin, nor his  
 4 parents; but the works of God were to be made  
 5 manifest in him. We must work the works of him  
 6 who sent me, while it is day: the night cometh, when  
 7 no one can work. As long as I am in the world,  
 8 I am light to the world'.

- 9 When he had said these things, he spat on the  
 10 ground and made clay with the spittle, and smeared  
 11 the clay over the man's eyes, and said to him, 'Go,  
 12 wash in the pool of Siloam', which word is translated

Jews at that time (*cf.* Strack and Billerbeck, *ad loc.*), that suffering was the punishment of sin; in the case of one *born* blind, the problem arose, *whose* sin? At the end of the incident the Jewish authorities tell the man that he was 'wholly born in sins' (ix. 34), apparently fastening sinfulness both upon him (*i.e.*, pre-natal sin) and his parents.

4. 'We must . . . sent me'. Such appears to be the best reading. Our Lord using the 'plural of majesty': *cf.* iii. 11, with note. 'day' is the time of Our Lord's sojourn here on earth, and 'night' the time which follows His death. 'Under the form of a general principle, applicable to the apostles in their association with Christ in the work of converting the world, Our Lord gives a reason why He is now about to heal the man's bodily and spiritual blindness' (McIntyre). Jesus will not cease to work after He leaves the earth; but He will act through His Spirit, and this ulterior, invisible action has as a preliminary condition the visible work which He now accomplishes.

5. The manifestation of the Word Incarnate must enlighten the human race: *cf.* xviii. 37, with note (*ad fin.*). 'light to the world': the definite article is here omitted, apparently indicating a different shade of meaning from 'the light' in viii. 12, where see note.

7. 'Siloam': the Greek form of the Hebrew name *Shiloah*, from *shalah* 'to send'. As St. John always explains Semitic words, there may be in his mind no relation between the pool of Siloam and Him whom the Father sent into the world to be a source of light and life. Some, however, think that the Hebrew form is really substantial ('discharge' or 'outlet') and that the Evangelist uses the participle with symbolic purpose. The pool is in the south-eastern part of the city, and was within the walls in Our Lord's time; it is now known as the *Birket Silwan*. Its water comes through a tunnel one third of a mile long from the Fountain of the Virgin, the only spring of Jerusalem. The pool is mentioned in Isai. viii. 6; Nehem. iii. 15.

'Sent'. He went therefore and washed, and came seeing.

His neighbours therefore, and they who had been 8  
wont formerly to see him as a beggar, said, 'Is not  
this he that sat and begged?'

Some said, 'It is he'. 9

Others said, 'Nay, he is only like him'.

Himself said, 'I am he'.

They said therefore to him, 'How therefore were 10  
thine eyes opened?'

He answered, 'The man who is called Jesus made 11  
clay and anointed mine eyes, and said to me, "Go  
to Siloam and wash". I went therefore, and having  
washed received my sight'.

And they said to him, 'Where is he?' 12

He saith, 'I know not'.

They bring him to the Pharisees, him who was 13  
once blind. Now it was on a sabbath day that Jesus 14  
had made the clay and opened his eyes. Again 15  
therefore the Pharisees also asked him how he had  
received his sight.

And he said to them, 'He smeared clay upon my  
eyes, and I washed, and I see'.

Some therefore of the Pharisees said, 'This man 16  
is not from God, since he keepeth not the sabbath'.

Others said, 'How can a man that is a sinner do  
such signs?'

And there was division among them.

'The tower in Siloam' in Luke xiii. 4 was probably connected  
with it.

13. The Pharisees were the religious leaders and the exponents of  
Judaism. Those who knew of the miracle would be anxious to get  
their view. From ix. 22, 24, 34, however, and from the whole story,  
we gather that the Pharisees here consulted held positions of  
authority.

16. Cf. v. 16 for a similar objection to miracles on the sabbath.

17 They say therefore to the blind man again: 'What dost thou say of him, and of his opening thine eyes?'

But he said, 'He is a prophet'.

18 The Jews therefore did not believe that he had been blind and had received his sight, until they called the parents of him that had received his sight  
19 and questioned them, saying, 'Is this your son, of whom ye say that he was born blind? How then doth he now see?'

20 His parents therefore answered and said, 'We know that this is our son, and that he was born blind:  
21 but how he now seeth we know not: or who opened his eyes, ourselves know not. Ask him: he is of age: he will speak for himself'.

22 These things his parents said, because they feared the Jews. For already the Jews had agreed that if any one should confess him as the Christ, he should  
23 be put out of the synagogue. For this cause did his parents say, 'He is of age: ask him'.

24 A second time therefore they called the man who had been blind, and they said to him, 'Give glory to God; ourselves know that this man is a sinner'.

25 He therefore answered, 'Whether he is a sinner, I know not; one thing I know, that whereas I was blind, I now see'.

26 They therefore said to him, 'What did he to thee? How did he open thine eyes?'

27 He answered them, 'I have told you already and ye did not hear; why would ye again hear? Would ye also become his disciples?'

24. 'Give glory to God': a solemn adjuration to glorify God by telling the truth: *cf.* Jos. vii. 19. 'ourselves' (*ἡμεῖς*) is emphatic, an unsuccessful attempt to cow the man by an authoritative pronouncement.

27. 'hear': give heed and believe: *cf.* v. 25: viii. 43. with notes.

And they reviled him and said, ' *Thou* art his disciple; but we are the disciples of Moses. We know that God hath spoken to Moses; but as for this man, we know not whence he is '.

The man answered and said to them, ' Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes! We know that God heareth not sinners; but if any one be God-fearing and do his will, him he heareth. Never since the world began hath it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing '.

They answered and said to him, ' Thou wast wholly born in sins, and dost thou teach us? '

And they cast him out.

Jesus heard that they had cast him out; and finding him he said, ' Dost thou believe in the Son of Man? '

He answered and said, ' And who is he, Lord, that I may believe in him? '

Jesus said to him, ' Thou hast seen him; yea, and he it is who speaketh with thee '.

And he said, ' I believe, Lord '.

And he worshipped him.

31. 'heareth not sinners': 'God does not generally hear sinners so as to work miracles at their will; and this is what the words mean. That God never hears the prayers of sinners, is not stated here, and is not true' (MacRory). Thus, as Dr. MacRory explains, the man's words express a general truth; though the doctrine of inspiration of itself would merely require us to believe that they have been correctly reported.

34. Cf. ix. 2. 'cast him out' from the place where they were. It may be conjectured that excommunication followed: cf. ix. 22.

35. 'Son of Man': cf. i. 51, with note. The Vulgate and many other authorities have here 'Son of God', but the weightier textual evidence (the Vatican and Sinaitic MSS., etc.) is in favour of the text here adopted. The blind man prostrates himself in religious homage; but it is not likely that he already knows Jesus to be God.





This parable Jesus spake to them; but they understood not what it was that he was saying to them. 6

Jesus therefore said again, 'Amen, amen, I say to you, I am the door of the sheep. All whosoever have come before me are thieves and robbers; but the sheep have not heard them. I am the door; by me if any man enter, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but to steal and kill and destroy; I came that they may have life, and have it abundantly. 7 8 9 10

'I am the good shepherd. The good shepherd layeth down his life for his sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth—and the wolf seizeth and scattereth them—because he is a hireling and hath no care for the sheep. I am the good shepherd, and I know mine and mine know me, even as the Father knoweth me and I know the Father; and I lay down my life for the sheep. And other sheep I have, that are not from this fold; them also must I bring, and they shall hear my voice, and there shall be one flock, "one 11 12 13 14 15 16

7. Jesus alone can admit subjects into His Kingdom.

8. Our Lord does not speak of the prophets and other legitimate teachers of the past (*cf.* v. 33, 39, 46, *etc.*), but of present, illegitimate teachers, whom He finds in possession (*cf.* Matt. vii. 15: xxiii: Luke xi. 37—54).

9. The words refer, not to the sheep, but to the shepherds.

12. 'whose own the sheep are not'. He is not the true and permanent shepherd, who has a true love for the sheep, who is well-known both to the gate-keeper of the fold and to the sheep themselves, which latter follow him willingly as (after a custom still to be seen) he goes before. But 'the good shepherd' would not as a rule *own* the flock; parables must not be pressed at all points, the emphasis here being upon his permanent right to tend the sheep, and his loving care in so doing.

15—16. Christ speaks of the death which awaits Him, and here, as in xii. 32—34 (where see note), He speaks of it as bringing salvation to mankind at large. Here there is question more definitely of a

17 shepherd". For this cause doth my Father love  
me, because I lay down my life, that I may take it  
18 up again. No one taketh it from me, but I lay it  
down of myself. I have power to lay it down, and  
I have power to take it up again; such is the com-  
mand I have received from my Father'.

19 Again there arose a division among the Jews be-  
20 cause of these words. Many of them said, 'He hath  
a devil, and is mad; why do ye listen to him?'

21 Others said, 'These are not the sayings of a  
demoniac. Can a devil open the eyes of the blind?'

22 At that time there took place the Feast  
The Feast of  
the Dedication  
23 of the Dedication at Jerusalem; it was  
winter, and Jesus was walking in the

call to the 'one flock'. The 'one shepherd' recalls Ezech. xxxvii.  
24: xxxiv. 23.

17. A prophecy of the resurrection, as in ii. 19, and several times  
in the Synoptic gospels: cf. Mark viii. 31: ix. 31: x. 34: with  
parallels.

18. Christ suffers His death in free obedience to the Father:  
that is to say, His human will offers free obedience to the divine  
will, which is one in all three Persons of the Blessed Trinity. But  
by reason of the infinite sanctity conferred upon His human nature  
by its union with the Second Person, it was impossible that the  
former should be other than such as God foresaw would be perfectly  
obedient. 'Power to take it up again' must evidently be ascribed  
directly to the Divine Nature, though the exercise of it would imply  
some obedient co-operation in the human nature.

20. 'He hath a devil': repeating the charge of viii. 48, 52.  
Cf. vii. 20, note.

22—42. *The Feast of the Dedication*, called also the Feast of  
Lights, occurred on the 25th of the Jewish month of Kasleu (or  
Kislev), i.e., about the middle of December. It commemorated the  
rededication of the Temple by Judas Machabeus after its profanation  
by Antiochus Epiphanes (I Mac. iv. 36—59; Josephus, *Ant.* XII. vii.  
7). The Jews were not obliged to go to Jerusalem for this feast. It  
is likely that Our Lord spent at least part of the time between the  
Feast of Booths and the Feast of Lights away from Jerusalem; but  
there is no certainty as to what should be assigned to this interval.

22. 'At that time', apparently, when the foregoing conversation  
in x. 1—18 occurred. Perhaps the word should be omitted: the  
textual evidence both for and against it is strong.

23. 'Solomon's Porch': a covered colonnade along the east side

temple, in Solomon's Porch. The Jews therefore gathered round him, and said to him, 'How long dost thou hold our soul in suspense? If thou art the Christ, tell us plainly'.

Jesus answered them, 'I have told you, and ye believe not. The works which I do in the name of my Father, these witness concerning me; but ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I give them life everlasting; and they shall never perish, and no one shall snatch them out of my hand. What my Father hath given me is greater than all;

of the outer court of the Temple, whither the Christians resorted later (Acts iii. 11: v. 12).

24. Four months before the Passion, Our Lord had not yet publicly proclaimed His Messiahship. Men of good will would easily realize it, and be led on to believe in His Godhead; but His enemies were not to find a pretext in any direct and explicit statement of His mission or Person.

25. 'I have told you': what Jesus had said of His mission and His relations with the Father implied at the least that He was the promised Messiah. But though He was the Messiah of the prophets, He was not the Messiah of the current expectations of the Jewish people, which expectations included the notion of temporal kingship. Had Jesus claimed this, His enemies could have denounced Him as a pretender to David's throne; not claiming it, He disappointed the grosser national aspirations.

26. 'my sheep': *cf.* x. 4, 14. 'The Jews' are not disposed to take in Jesus' doctrine, or even to see the demonstrative power of His miracles. Only those who, by the grace of God, have believed in Him, will follow Him out of the fold of Judaism.

28—30. No one can snatch the sheep from the hand of the Father; consequently no one can snatch them from the hand of the Son. 'Hand' here means power; while associating the Father with Himself in the work of preservation, Jesus places His own power on a parity with that of the Father. The reason why He can do this is that He and the Father are one.

29. 'What my Father hath given me is greater than all': this reading appears to be better supported by the MSS. than another which is also well attested, 'My Father who has given to me is greater than all'. Two interpretations of the statement have been given. St. Augustine, St. Thomas and others think that what the Father has given the Son is His nature. The Fourth Lateran Council (1215 A.D.) uses the text in support of the statement that 'the Father from eternity

and no one is able to snatch out of the hand of my  
 30 Father. I and the Father are one '.

31 The Jews again took up stones that they might stone him.

32 Jesus answered them, ' Many good works have I shown you from my Father ; for which of those works do ye stone me? '

33 The Jews answered him, ' For a good work we stone thee not, but for blasphemy, and because, being a man, thou makest thyself God '.

34 Jesus answered them, ' Is it not written in your Law,  
 35 " I said, Ye are gods? " If he called gods them to whom the word of God was spoken, and the Scrip-  
 36 ture cannot be evaded, say ye of him whom the Father hath hallowed and sent into the world, " Thou blasphemest ", because I said, " I am the Son of God " ?

in generating the Son gave Him His own substance ' (Denzinger, *Enchiridion*, ed. 15, no. 432). So understood, the words of Our Lord lead up naturally to the otherwise abrupt saying, ' I and the Father are one '. The context on the whole, however, seems to favour the more common interpretation which regards the sheep as ' greater than all ', *i.e.*, the most precious of gifts.

30. ' I and the Father are one ', the Greek being neuter, *ἐν*, one thing, not masculine, *ἐἷς*, one person. This text furnished a powerful argument against the Arians.

31—33. The Jews rightly understood that Jesus claimed to have the divine nature: *cf.* vii. 20: xix. 7, with notes. ' Again ' (as in viii. 59) they brought stones to put Him to death as a blasphemer.

34. ' your Law ', *i.e.*, your holy books. The passage quoted is Psalm lxxxii (lxxxi). 6.

35. ' If he called ', probably indicates the sacred writer, subject of the preceding words, ' I said '. Others take it of God Himself, or of Holy Scripture generally, translating in this latter case ' it called '.

36. ' hallowed ': after what has preceded, we cannot safely put any limit to what Christ may have meant by this ' hallowing ', however His hearers understood it. ' sent into the world ': ' the pre-existence of the Divine Person of Christ is here plainly affirmed ' (Kenrick). Since human judges, with authority from God, could be called gods (*cf.* also Exod. xxii. 8—9, *etc.*), *a fortiori* could Jesus take the equivalent title. Our Lord does not withdraw His claim, but rather in x. 38, reiterates it.

If I do not the works of my Father, believe me not ; 37  
 but if I do them, though ye believe not myself, be- 38  
 lieve the works, that ye may know and understand  
 that the Father is in me, and I in the Father '.

They sought therefore again to apprehend him ; 39  
 and he went forth out of their hand.

And again he went away beyond the Jordan, to 40  
 the place where John was baptizing at the first, and  
 there he abode. And many came to him ; and they 41  
 said, ' John indeed did no sign, but all things what-  
 soever John spake of this man were true '.

And many believed in him there. 42

## II. Last Incidents. (cc. XI—XII.) XI.

The raising  
 of Lazarus      Now a certain man was sick, Lazarus 1  
                          of Bethany, the village of Mary and her  
                          sister Martha. (Mary was she who 2  
 anointed the Lord with ointment and wiped his feet  
 with her hair ; whose brother Lazarus was sick.) The 3  
 sisters therefore sent unto him, saying, ' Lord, be-  
 hold, he whom thou lovest is sick '.

But when Jesus heard it, he said, ' This sickness 4  
 is not unto death, but for the glory of God, that the  
 Son of God may be glorified thereby '.

Now Jesus loved Martha and her sister Mary and 5

40. The place was Bethany, across the Jordan : cf. i. 28.

### XI. 1—44. *The raising of Lazarus.*

1. St. John seems to assume the knowledge of Our Lord's visit to 'a certain village' where Martha received him in her house (Luke x. 38—42), if not knowledge of St. Luke's gospel.

2. The reference is more probably to the anointing described in xii. 1—8. Our Lord had said that the action of Mary would be told wherever the gospel was preached ; St. John can therefore refer to her as the one who anointed the Lord, though he has not yet described her action. Some commentators think that St. John refers to the anointing by the 'Sinner in the city' (Luke vii. 37), thus identifying the sister of Lazarus and Martha with the public sinner.

- 6 Lazarus. When therefore he had heard that Lazarus was sick, he still remained two days in the place  
 7 where he was; then after that he saith to his disciples, 'Let us return into Judaea'.  
 8 The disciples say to him, 'Rabbi, the Jews but now were seeking to stone thee; and goest thou thither again?'  
 9 Jesus answered, 'Are there not twelve hours in the day? If a man walk in the day, he stumbleth not,  
 10 because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him'.  
 11 These things he said, and after this he saith to them, 'Lazarus our friend sleepeth; but I go that I may awake him'.  
 12 His disciples therefore said to him, 'Lord, if he sleepeth, he will recover'.  
 13 Now Jesus had spoken of his death; but they thought that he was speaking of the repose of sleep.  
 14 Then therefore Jesus said to them plainly, 'Lazarus is dead; and for your sake I rejoice that I was not there, that ye may believe. But let us go to him'.  
 15 Thomas therefore (called the Twin) said to his fellow-disciples, 'Let us also go, that we may die with him'.  
 16 When therefore Jesus came, he found that Lazarus  
 17 had already been four days in the tomb. Now

8. 'were seeking to stone thee': cf. x. 31.

9—10. Cf. ix. 4. with note. Our Lord speaks primarily of His own 'day', the time of His life on earth, during which He does the works of His Father; but He makes the proposition general, as in xii. 35—36.

16. The Hebrew *To'am* and Aramaic *Toma* (whence 'Thomas'), as well as the Greek *δίδυμος* (*Didymus*), means 'Twin'. St. John's threefold mention of the translation (here and in xx. 24: xxi. 2) tempts one to suppose that he really was a twin; the apocryphal *Acts of Thomas* (cc. 31, 39) foolishly make him twin to Christ Himself.

Bethany was nigh unto Jerusalem, about fifteen furlongs away. And many of the Jews had come to Martha and Mary, to condole with them about their brother. Martha therefore, when she heard that Jesus was coming, went to meet him; but Mary sat in the house.

Martha therefore said to Jesus, 'Lord, hadst thou been here, my brother had not died; and even now I know that whatsoever thou shalt ask of God, God will give thee'.

Jesus saith to her, 'Thy brother shall rise again'.

Martha saith to him, 'I know that he shall rise again at the resurrection, on the last day'.

Jesus said to her, 'I am the resurrection and the life; he that believeth in me, even if he die, shall live, and whosoever liveth and believeth in me, he shall never die. Believest thou this?'

She saith to him, 'Yea, Lord, I have believed that

22. Martha's words imply a request for the restoration of her brother to life.

24. The devout Jews of Our Lord's time commonly believed with the Pharisees in the future resurrection: *cf.* Daniel xii. 2: II Mac. vii. 9, 14: Acts xxiii. 6—8. Moreover Our Lord Himself had already taught the doctrine: *cf.* v. 28—29: vi. 39—40, 44, 54. For a later assertion than this, see also Mark xii. 24—27, with note and parallel passages.

25—26. 'I am the resurrection and the life': having life in Himself (v. 26), Jesus is able to raise the dead, and He alone can do so. 'Even if he die' bodily, 'shall live' bodily: 'here speaking of this death which is common to all' (St. Chrysostom). And whosoever 'liveth' bodily, 'and believeth in me shall never die' spiritually: 'signifying that other death' (St. Chrysostom). Our Lord raises Martha's thoughts to Himself as the author of that supernatural, everlasting life which He communicates to all that are united to Him by faith: *cf.* v. 24—29, where also corporal and spiritual life are treated together. The resurrection of Lazarus will prove His claim to be the principle of this supernatural life, at the same time that it will show His power to raise men from the 'sleep' of bodily death.

27. Martha does not wait for such proof; on the word of Jesus she accepts the revelation that He is the 'resurrection and the life'.

thou art the Christ, the Son of God, that cometh into the world '.

28 And when she had said this, she went away and called Mary her sister, saying secretly, ' The Master is here, and calleth thee '.

29 And she upon hearing it ariseth quickly, and went to him.

30 Now Jesus had not yet come to the village, but was  
31 still in the place where Martha had met him. The Jews, therefore, who were with her in the house and were condoling with her, seeing Mary arise quickly and go out, followed her, thinking that she was going  
32 to the tomb to weep there. When Mary therefore came where was Jesus and saw him, she fell at his feet, saying to him, ' Lord, hadst thou been here, my brother had not died '.

33 Jesus therefore, when he saw her weeping, and the Jews who had come with her weeping, groaned in  
34 spirit and troubled himself, and said, ' Where have ye laid him?'

She may not fully understand; but her profession of faith in ' the Son of God ' must be understood as a profession of faith in Our Lord's divine nature, and consequently in the truth of His claim.

32. Mary ' fell at his feet ': this does not of itself necessarily mean divine adoration; but the fact that Our Lord has not to rouse her faith, as He did Martha's, indicates that she already believed in His Divinity.

33. ' groaned in spirit ': the verb here employed (*ἐμβριμάομαι*) is used in Matt. ix. 30: Mark i. 43: xiv. 5, in the sense of ' to admonish sternly '. It indicates the expression of deep feeling. This feeling is usually one of anger; but such a feeling, which it would be hard to account for here, does not seem to be necessarily implied. ' in spirit ', *τῷ πνεύματι*: some think that there is question of the Holy Ghost and translate, ' he was deeply moved by the Spirit ', but more likely there is question of what takes place in Our Lord's human spirit: cf. xi. 38. The addition of the words ' in spirit ' must not, however, be taken to exclude the outward manifestation of feeling. ' troubled himself ': Our Lord's emotions, spiritual and physical, were under the control of His will.



They say to him, 'Lord, come and see'.

Jesus wept. 35

The Jews therefore said, 'Behold how he loved him!' 36

But some of them said, 'Could not this man, who opened the blind man's eyes, have also prevented the death of Lazarus?' 37

Jesus therefore, again groaning within himself, cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, 'Take away the stone'. 38 39

Martha, the sister of him that was dead, saith to him, 'Lord, already he stinketh; for he hath been dead four days'.

Jesus saith to her, 'Did I not say to thee that if thou wouldst believe, thou shouldst see the glory of God?' 40

They therefore took away the stone. And Jesus lifted up his eyes and said, 'Father, I give thee thanks that thou hast heard me. And I knew that thou dost always hear me, but because of the multitude which standeth around have I said it, that they may believe that thou hast sent me'. 41 42

When he had said these things, he cried out with a loud voice, 'Lazarus, come forth'. 43

And he that had been dead came forth, bound feet and hands with bandages, and his face was wrapped about with a cloth. 44

Jesus saith to them, 'Loose him, and let him go'.

41—42. Prayer of thanksgiving for the miracle which is about to take place. 'have I said it', *i.e.*, the thanksgiving just uttered. The prayer shows that He acts as the Envoy of the Father.

- 45 Many therefore of the Jews who had  
     The council come to Mary and had beheld what he  
 46 did, believed in him. But some of them  
     went off to the Pharisees, and told them what Jesus  
     had done.
- 47 The chief priests therefore and the Pharisees  
     gathered a council and said, 'What are we to do?  
 48 For this man doth many signs. If we just leave him,  
     all will believe in him, and the Romans will come  
     and take away both our place and our nation'.
- 49 But one of them, named Caiaphas, who was high  
     priest of that year, said to them, 'Ye know nothing  
 50 at all; neither do ye consider that it is expedient that  
     one man should die for the people, and the whole  
     nation perish not'.
- 51 Now this he said not of himself, but being high  
     priest of that year, he prophesied that Jesus was to  
 52 die for the nation; and not for the nation only, but  
     that he might also gather together into one the scat-  
 53 tered children of God. From that day therefore

45—57. *The council.*

47. 'a council': the absence of the definite article makes it probable that it was not an official meeting of the Sanhedrin, the supreme council of the Jews.

48—50. The members of the Sanhedrin are blinded by hatred and self-interest. Christ had already evaded an offer of kingship (vi. 15). Even after His triumphal entry (chap. xii) He put forward no such claim, and later on easily satisfied Pilate on this point (xviii. 33—38). There was no danger that He would create difficulties with the Romans.

49. 'high priest of that year': the memorable year of Our Saviour's death. The same expression occurs in xi. 51: xviii. 13. There is no need to read into it the false supposition that the office was annual. Some interpreters account for the unusual expression by the fact that the Romans frequently changed the high priest.

51. The high priest 'had some assistance of God for utterance of truth which himself meant not, nor knew not' (Note of Rheims Version).

52. Cf. x. 1—21, note.

they deliberated how to put him to death. Jesus 54  
therefore walked no more openly among the Jews;  
but departed thence into the country nigh unto the  
wilderness, into a city called Ephraim, and there he  
abode with the disciples.

And the Passover of the Jews was nigh; and 55  
many went up to Jerusalem from the country before  
the Passover, in order to purify themselves. They 56  
sought therefore for Jesus, and said to one another  
as they stood in the temple, 'What think ye? That  
he will not come at all to the feast?'

But the chief priests and the Pharisees had given 57  
orders, that if any one should know where he was  
he should give information, in order that they might  
apprehend him.

## XII.

The supper  
at Bethany

Six days before the Passover, therefore, 1  
Jesus came to Bethany, where was  
Lazarus, whom Jesus had raised from  
the dead. They therefore made him a supper there, 2  
and Mary served, and Lazarus was one of those re-  
clining at table with him. Mary, therefore, taking 3  
a pound of very precious ointment, genuine nard,  
anointed the feet of Jesus, and wiped his feet with  
her hair; and the house was filled with the scent of  
the ointment. But Judas Iscariot, one of the dis- 4

54. 'Ephraim': probably the present Taiyibeh, not far from Bethel, about twenty miles N.N.E. from Jerusalem. It was in Judaea, on the borders of Samaria.

XII. 1—11. *The supper at Bethany*: Matt. xxvi. 6—13: Mark xiv. 3—9.

1. 'Six days before the Passover': Our Lord probably came to Bethany on Friday evening, the beginning of the Sabbath. The Supper may be placed on the Saturday evening. The entrance into Jerusalem was on Sunday.

3. 'genuine nard': a very valuable perfume from an Indian plant.

5 ciples, he who was about to betray him, saith, ' Why  
was not this ointment sold for three hundred shillings  
and the money given to the poor?'

6 Now he said this, not because he was concerned  
about the poor, but because he was a thief, and having  
7 the purse, used to take what was put therein. Jesus  
therefore said, ' Let her alone, that she keep it for the  
8 day of mine embalming; for the poor ye have always  
with you, but me ye have not always'.

9 The great multitude therefore of the Jews learned  
that he was there; and they came, not only because  
of Jesus, but also that they might see Lazarus, whom  
10 he had raised from the dead. But the chief priests  
11 deliberated how to kill Lazarus also, because many  
of the Jews on account of him went away and believed  
in Jesus.

12 The next day the great multitude that  
Triumphal entry had come to the feast, when they heard  
13 that Jesus was coming to Jerusalem, took  
the branches of the palm trees and went forth to  
meet him, and they cried aloud,

7. 'that she keep it': this reading is that of the Vulgate and of the great majority of what are generally considered the best authorities for the text. The Alexandrian Codex (A) and several Greek codices of lesser authority (followed by the *Textus Receptus*) read, 'she hath kept it'. This reading is more readily harmonized with Matt. xxvi. 12 and Mark xiv. 8, which represent Mary as already anointing the body of the Lord in preparation for burial. Accepting the better attested reading, we may think that Our Lord throws Himself into the past, and regards what is done as still in purpose: 'Suffer her to keep it—this was her purpose and let it not be disturbed—for my preparation for burial' (Westcott). Or we may translate simply, 'let her keep it', and understand Our Lord to be forbidding interference with an act already begun: cf. the late J. H. Moulton's *Grammar of New Testament Greek*, Vol. I (Prolegomena), pp. 175—6.

12—19. *The triumphal entry*: Matt. xxi. 1—11; Mark xi. 1—11; Luke xix. 29—44.

13. Ps. cxviii (cxvii). 25—26.

‘ Hosanna !

Blessed is he that cometh in the name of the  
Lord,

The king of Israel !’

And Jesus, having found a young ass, sat thereon ; 14  
as it is written,

Fear not, daughter of Sion ; 15

Behold thy king cometh,

sitting upon the colt of an ass.

These things his disciples understood not at the 16  
first ; but when Jesus had been glorified, then they  
remembered that these things were written of him,  
and that they had done these things to him.

The multitude therefore bore witness to him, which 17  
was with him when he called Lazarus out of the tomb,  
and raised him from the dead. For this cause also 18  
the multitude came to meet him, because they had  
heard that he had done this sign. The Pharisees 19  
therefore said among themselves, ‘ Ye see that ye pre-  
vail nothing ; behold, the world hath gone away  
after him ’.

Now there were certain Greeks among 20  
those that went up to worship at the  
feast ; these therefore came to Philip, 21

who was of Bethsaida of Galilee, and asked him, say-  
ing, ‘ Sir, we would see Jesus ’. Philip cometh and 22  
telleth Andrew ; Andrew and Philip come and tell  
Jesus.

And Jesus answereth them, saying, ‘ The hour is 23

15. Zach. ix. 9, according to the Hebrew.

20—36. *The Greeks seek Jesus.*

23. The desire of these gentiles to see Him leads Christ to  
speak of His Passion, now near, which is to bring them salvation.  
As at the Last Supper (*cf.* especially xiii. 31—32), He considers

- 24 come for the Son of Man to be glorified. Amen,  
 25 amen, I say to you, unless the grain of wheat fall into  
 the ground and die, itself remaineth alone; but if it  
 26 die, it bringeth forth much fruit. He that loveth  
 his life doth lose it, and he that hateth his life in this  
 world shall keep it unto everlasting life. If any  
 one serve me, let him follow me; and where I am,  
 there also shall my servant be. If any one serve me,  
 the Father will honour him.
- 27 ' Now my soul is troubled; and what shall I say?  
 Father, save me from this hour. Nay, for this came I  
 28 unto this hour. Father, glorify thy name '.

There came therefore a voice out of heaven, ' I  
 have already glorified it, and I will glorify it again '.

- 29 The multitude therefore, that stood by and heard,  
 said that it thundered. Others said, ' An angel hath  
 spoken to him '.

Passion and Resurrection and glory and the consequent redemption  
 of man as one great process: *cf.* xii. 24, 27—28: 31—32: xvii. 1:  
 with notes.

24. Christ, like St. Paul (I Cor. xv. 36, where see note) follows  
 common speech in speaking of the grain as dying, although life  
 (or the potentiality of life) is not extinguished.

25. *Cf.* Matt. x. 39: xvi. 25: Mark viii. 35: Luke ix. 24: xvii. 33.  
 This paradox, thus repeated and emphasized, is the central point of  
 Christian asceticism. True love of self takes the outward semblance  
 of 'hate', relatively (as in Luke xiv. 26: Rom. ix. 13) it is 'hatred'  
 of self in regard of what is of no lasting value, because of its sole  
 desire for what in reality is alone worth possessing.

27—28, 'The little Agony', which should be compared to the  
 later Agony in the Garden; St. John adds supplementary and illustra-  
 tive matter, while leaving the main facts to be learnt from the  
 previous gospels (*cf.* John vi on the Holy Eucharist, and John xxi  
 on St. Peter's office, *etc.*). Here the thought of the Passion is seen  
 to be already agonizing for Christ; He is 'troubled', He expresses  
 the shrinking of His human soul from the impending suffering, the  
 resignation of His human will to the divine plan of redemption which  
 He is commissioned to accomplish, whereof that suffering forms part.  
 The final prayer is for the glory in which all is to end (*cf.* xii. 23,  
 note); the Father Himself, no mere angel, acts as comforter. 'my  
 soul is troubled': *cf.* Ps. vi. 3: xlii. 6 (xli. 7).

Jesus answered and said, ' Not for my sake came  
this voice, but for yours. Now is the judgment of this  
world; now shall the ruler of this world be cast out.  
And I, if I be lifted up from the earth, will draw all  
men to myself '.

Now this he said, signifying by what death he  
should die. The multitude therefore answered him,  
We have heard out of the Law that the Christ abideth  
for ever; and how sayest thou, " The Son of Man  
must be lifted up " ? Who is this Son of Man ?

Jesus therefore said to them, ' Yet a little while the  
light is among you. Walk whilst ye have the light,  
that the darkness overtake you not; and he that  
walketh in the darkness knoweth not whither he  
goeth. Whilst ye have the light, believe in the light,  
that ye may become sons of light '.

These things Jesus spake, and he went away and  
hid himself from them.

30. ' This voice ' : *cf.* Luke iv. 22.

31. The ' now ' is spoken in vivid anticipation of the crucifixion,  
which is the undoing of the world and Satan : *cf.* xii. 23 : xvi. 8—11 :  
with notes.

32—34. ' lifted up ' : *cf.* iii. 14 ; viii. 28. With the idea of lifting  
up on the Cross, the thought of the subsequent exaltation is closely  
connected : ' The Passion has a double effect : to expel the devil, by  
depriving him of the domination he had over the world, and to draw  
all men to Christ ' (Calmes). Father Lattey has suggested that the  
Greek verb here used for ' lifting up ' ( *ὑψοῦν* ) connotes for St. John  
death by crucifixion, owing to the sense attaching to the equivalent  
Aramaic word *zeqaph* (*Recherches de Science Religieuse*, Vol. III,  
pp. 597—598 : *Journal of Theological Studies*, Vol. XXI, p. 175).

35. ' the light ' : Our Lord Himself (ix. 5) : *cf.* xi. 9—10, with  
note.

36. *Cf.* Eph. v. 8—14 : Luke xvi. 8. The ' sons of light ' are  
those who have learned the saving doctrine of Our Lord and are  
guided thereby.

- 37 And though he had done so many signs  
*Final remarks* before them, they believed not in him;  
 38 that the word of Isaiah the prophet  
 might be fulfilled, which he spake,  
 Lord who hath believed what we have heard?  
 and to whom hath the arm of the Lord been  
 revealed?  
 39 Therefore they could not believe, because Isaiah  
 said again,  
 40 He hath blinded their eyes,  
 and hardened their heart;  
 Lest they should see with their eyes,  
 and understand with their heart and be  
 converted,  
 And I should heal them.

37—50. *Final remarks.* Christ's public teaching is over; St. John makes his own reflections (x. 37—43), and then reports a kind of epilogue by Our Lord Himself (xii. 44—50: cf. note on xii. 44).

37. The miracles of Jesus had not produced faith in the Jewish people taken as a whole.

38—41. The incredulity of Israel had been foretold: cf. also Rom. x. 16—21, with notes. In Isai. liii. 1 (quoted also in Rom. x. 16) the prophet, about to utter his great oracle about the suffering Messiah, asks who will believe him. In Isai. vi. 10 (John xii. 40) God lets Isaiah know that he will not succeed in converting Israel, nor save it from the all but total destruction which he is commissioned to announce. The words do not apply exclusively to the Israel of Isaiah's time.

39. 'Therefore they could not believe': the predicted event must conform with the prediction, but the prediction did not determine it. The prophet foresaw and foretold free action.

40. God in sending the prophets, and finally His Son, granted a great favour to His chosen people and He willed that they should profit by it; if they did not, it was their own fault. But in biblical language what God foresees and permits, He is said to do; and since He foresaw that the giving of new light would be the occasion of greater blindness in Israel, and did not give the greater grace which would preclude this, He is said to blind them, *etc.* See the commentary on this passage of Isaiah by Father Condamin, S.J.; and also Rom. ix—xi, with notes. The verse is likewise used in reference to the blindness of the Jews in Matt. xiii. 14—15; Mark iv. 12; Luke viii. 10; Acts xxviii. 26—27.



These things said Isaiah, because he saw his glory 41  
and spake of him.

Many, however, even among the rulers believed in 42  
him, but because of the Pharisees they did not confess  
it, that they might not be put out of the synagogue;  
for they loved the glory of men more than the glory 43  
of God.

But Jesus cried aloud and said, ' He that believeth 44  
in me doth not believe in me, but in him who sent  
me; and he that beholdeth me, beholdeth him who 45  
sent me. I am come as light into the world, that 46  
whoso believeth in me may not abide in darkness.  
And if any one hear my words, and keep them not, it 47  
is not I who judge him; for I have not come to  
judge the world, but to save the world. He that 48  
rejecteth me, and receiveth not my words, hath his  
judge; the word which I have spoken, that shall judge  
him on the last day. For I have not spoken from 49  
myself; but the Father who sent me, he it is who gave  
me command what I should say, and what I should  
speak. And I know that his commandment is life 50  
everlasting. What therefore I speak, even as the  
Father hath said unto me, so I speak '.

41. The vision of Isaiah was of Jehovah; but as the majesty of the Father is resplendent in the Son, so is the majesty of the Son resplendent in the Father: *cf.* xii. 45.

42—43. A remnant of Israel was to remain faithful, according to Isaiah: *cf.* Isai. vi. 13: Rom. ix. 27—29: xi. 1—8, with notes. St. John speaks of the many who believed, even among the rulers. Nicodemus and Joseph of Arimathaea were among them. These rulers however were not brave enough to profess their faith publicly.

44. 'cried aloud': perhaps on some particular occasion before finally leaving the unbelieving Jews (xii. 36). Some commentators, however, and among them Father Knabenbauer and Archbishop McIntyre, think that St. John gathers here sayings uttered on various occasions. 'doth not believe in me, but in him who sent me': the same doctrine is couched in the same paradoxical form in vii. 16.

45. 'beholdeth him who sent me', who is one in nature with the Son, although a distinct Person: *cf.* x. 30, 38: xiv. 9—11.

49. *Cf.* vii. 16.

## D

**The Passion and Resurrection.** (cc. XIII—XXI.)**XIII.****I. The Last Supper.** (cc. XIII—XVII.)

1

Now before the feast of the Passover,

The Supper

Jesus, knowing that his hour was come  
that he should pass out of this world tothe Father, having loved his own that were in the  
world, he loved them unto the end.

2

And as supper was beginning, when the devil had  
already put it into the heart of Judas Iscariot the son  
of Simon to betray him, knowing that the Father had  
given all things into his hands, and that he had come  
forth from God and was going to God, he riseth from  
the supper and layeth aside his garments, and taking  
a towel, he girded himself. . Then he poureth water  
into the basin, and began to wash the feet of the  
disciples, and to wipe them with the towel wherewith  
he was girded.

6

He cometh therefore to Simon Peter. He saith  
to him, 'Lord, dost thou wash my feet?'

7

Jesus answered and said to him, 'What I do thou  
knowest not now, but thou shalt understand here-  
after'.

8

Peter saith to him, 'Thou shalt never wash my  
feet'.

Jesus answered him, 'If I wash thee not, thou hast  
no part with me'.

**XIII.** 1—30. *The Supper*: Matt. xxvi. 20—35: Mark xiv. 17—  
31: Luke xxii. 14—39.

1. 'Before the feast of the Passover': Thursday evening, the  
evening which began the 14th Nisan. 'unto the end', to the utter-  
most: Our Lord gave at the Last Supper a supreme manifestation of  
His love. Although St. John, who has dealt with the Eucharist in  
chap. vi, does not repeat the Synoptic account of its institution, he  
doubtless has it in mind.

Simon Peter saith to him, ' Lord, not my feet only, 9  
but also my hands and my head '.

Jesus saith to him, ' He that is bathed needeth not 10  
to wash save his feet, but is clean all over; and ye are  
clean, but not all '. For he knew him who should 11  
betray him; therefore he said, ' Ye are not all clean '.

When therefore he had washed their feet, and had 12  
taken his garments, and had lain down again, he said  
to them, ' Know ye what I have done to you? Ye 13  
call me Master and Lord; and ye say well, for so I  
am. If therefore I, the Lord and the Master, have 14  
washed your feet, ye also ought to wash one  
another's feet; for I have given you an example, 15  
that as I have done to you, so ye do also. Amen, 16  
amen, I say to you, a servant is not greater than his  
lord; nor is an apostle greater than he that hath  
sent him. If ye know these things, blessed are ye 17  
if ye do them. I speak not of you all: I know whom I 18  
have chosen: but that the Scripture may be fulfilled,  
" He that eateth my bread, hath lifted up his heel  
against me." I tell you now before it befalleth, that 19  
ye may believe when it hath befallen, that I am he.  
Amen, amen, I say to you, he that receiveth whomso 20

10. ' needeth not to wash save his feet ': the guest who has  
bathed in preparation for his visit, needs only to have the dust of  
the road washed from his feet. Or the reference may be primarily  
liturgical; in the service of the Temple the priests *bathed* but once  
in the day, but *washed* for any subsequent service by putting hand  
to feet (*cf.* Edersheim, *The Temple, Its Ministry and Services*, pp.  
121, 130). The *Codex Sinaiticus*, St. Jerome's Vulgate, Origen and  
some other authorities omit the mention of the feet after ' needeth  
not to wash ' ; the liturgical sense would remain the same, though  
less obvious. In the spiritual life, the soul that is purified and con-  
secrated to God needs only to be cleansed from lesser sins.

16. ' A servant is not greater than his lord ' : repeated in xv. 20.

18. Ps. xli. 9 (xl. 10). ' whom I have chosen ' : *cf.* xv. 16.

19. ' that I am he ' : see viii. 24, with note.

I send, receiveth me; and he that receiveth me receiveth him who hath sent me '.

21 When Jesus had said these things, he was troubled in spirit; and he testified and said, 'Amen, amen, I say to you, one of you will betray me '.

22 The disciples therefore looked at one another, at a loss to know of whom he spake. Now one of his  
23 disciples was reclining at Jesus' bosom, he whom  
24 Jesus loved. Simon Peter therefore beckoneth to him and saith, 'Say who it is of whom he speaketh '.

25 The disciple, just falling back upon the breast of Jesus, saith to him, 'Lord, who is it?'

26 Jesus therefore answereth, 'He it is, for whom I shall dip this morsel and give it to him '.

Dipping therefore the morsel, he taketh and giveth  
27 it to Judas, the son of Simon Iscariot. And after the morsel, then did Satan enter into him. Jesus therefore saith to him, 'That which thou dost, do quickly '.

28 But no one at the table understood why he said this to him; for some thought, since Judas had the  
29 purse, that Jesus was saying to him, 'Buy what things

23. As they reclined at table, leaning on the left elbow, St. John, lying in front of Jesus, would have his head 'at Jesus' bosom'.

24. We do not know how the rest of the company were arranged. Perhaps St. Peter was on the other side of St. John, and Judas on the other side of Christ.

25. St. John, 'just falling back', that is, just as he lay, without further ado or ceremony (*οὕτως*, as in iv. 6: literally, 'thus'), let his head fall on Christ's breast; looking up at Him, he could easily exchange a whispered question and reply without the others hearing. This is the most vivid personal touch in the gospel, and doubtless represents one of the writer's most vivid recollections. It is recalled in xxi. 20. St. John explains the whole incident more fully and clearly than the Synoptists.

27. 'then did Satan enter into him': 'taking more complete possession of one who had already yielded himself to him' (St. Augustine).

29. 'Judas had the purse': *cf.* xii. 6.

we need for the feast', or, that he should give something to the poor. He therefore, having received the morsel, straightway went out; and it was night.

When therefore he had gone out, Jesus saith, ' Now is the Son of Man glorified, and God is glorified in him; if God is glorified in him, God shall also glorify him in himself, and straightway shall he glorify him. Little children, a little while only I am with you; ye shall seek me, and as I said to the Jews, " Whither I go ye cannot come ", so now I say to you. A new commandment I give to you, that ye love one another; that as I have loved you, so ye also love one another. Hereby shall all know that ye are my disciples, if ye have love one for another '.

xiii. 31—xiv. 31. *Dialogue.* The words of comfort of this farewell address (to the end of chap. xvii) are directed primarily to the apostles; but they are applicable to all those who through their words would believe in Jesus (xvii. 20), and Our Lord and His evangelists undoubtedly have them all in mind. No rigidly logical order is observed; but we may perhaps sum up this first part under the heading, ' I go to prepare a place for you ' (xiv. 2).

31—32. *Cf.* xii. 23, with note. ' In a few hours, the prince of this world will have laid Him in the tomb; but it is the glory of the Father that requires this. The glory of the Son itself is to issue from this apparent defeat. Otherwise the world could have done nothing against Him: *cf.* iii. 14: viii. 28: x. 17: xii. 32: xiv. 30, 31: xv. 13: xvi. 33 ' (A. Durand, S.J., *Le Discours de la Cène*, in *Recherches de Science Religieuse*, 1910, p. 98).

31. ' Now ' the conflict is engaged between Jesus and Satan, whose instrument Judas has become. Jesus speaks confidently, as though the victory were already won.

33. ' As I said to the Jews ': *cf.* vii. 34: viii. 21.

34. *Cf.* I John ii. 7—11, with note. The commandment of mutual love (repeated in xv. 12, 17) is a precept of the natural law; and it is formally expressed by Leviticus xix. 18: *cf.* Matt. xix. 19: xxii. 39: Luke x. 25—37: *etc.* Its newness is to be found in the new standard, ' as I have loved you '.

36 Simon Peter saith to him, 'Lord, whither goest thou?'

Jesus answered, 'Whither I go, thou canst not now follow me; but hereafter thou shalt follow'.

37 Peter saith to him, 'Lord, why cannot I follow thee now? I will lay down my life for thee'.

38 Jesus answereth, 'Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow till thou hast denied me thrice.

1 'Let not your heart be troubled; believe in God,  
2 and believe in me. In my Father's house there are many mansions; were it not so, I would have told  
3 you, because I go to prepare a place for you. And if I go and prepare a place for you, I am coming again, and I will take you to myself, that where I am, ye  
4 also may be. And whither I go, ye know the way'.

5 Thomas saith to him, 'Lord, we know not whither thou goest; how can we know the way?'

36—38. Peter's denial foretold: *cf.* Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 31—34.

36. 'hereafter thou shalt follow': a reference to the future martyrdom of Peter: *cf.* xxi. 18—19.

**XIV.** 1. St. Augustine paraphrases: 'Believe in God and believe in Him who by nature and not by robbery is equal with God; for He emptied Himself, not however by losing the form of God, but by taking the form of a servant' (*cf.* Philip. ii. 6—7). For the same co-ordinate form of expression, with the same pregnant significance of identity in divine nature and action, see v. 17.

2. 'In my Father's house': heaven, as in Matt. vi. 9. 'Many mansions': there is room, not only for the Son, but for those whom faith has united to the Son. 'Were it not so, I would have told you': it would have changed Christ's whole design.

3. 'I am coming again': visibly, at the end of time, as in xxi. 22—23; I John ii. 28; iii. 2. The reunion with Our Lord when He should appear was the chief motive of hope dwelt on by Himself and His apostles; but it did not exclude the hope of being with Him in soul, though not in body, after death: *cf.* Apoc. xiv. 13; II Cor. v. 6—8; Philip. i. 23.

4. Or according to a reading that finds less weighty support, 'whither I go ye know, and ye know the way'.

Jesus saith to him, 'I am the way and the truth and the life; no one goeth to the Father save through me. If ye had known me, ye would have known my Father also. Henceforth ye know him, and ye have seen him'.

Philip saith to him, 'Lord, shew us the Father, and it is enough for us'.

Jesus saith to him, 'So long a time have I been with you, and thou dost not know me, Philip? He that hath seen me, hath seen the Father. How canst thou say, "Shew us the Father"? Believest thou not that I am in the Father, and the Father in me? The words that I say to you, I speak not of myself; but the Father abiding in me doth his works. Believe me, that I am in the Father, and the Father in me; otherwise, because of the works themselves believe. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do, because I go to the Father; and whatsoever ye shall ask in my name, that will

6. 'I am the way': a metaphorical expression like 'I am the door', x. 7. It expresses the idea that Our Lord is the necessary mediator between God and man. He is the 'way' because He is the 'truth and the life': the truth incarnate and the perfect revealer of God and divine things (i. 14, 18) and the one who possesses life in Himself and communicates it to others (i. 4: v. 21, 26).

7. 'If ye had known me': by faith. 'ye would have known my Father also': the Father and the Son are one (x. 30).

10—11. 'believest thou not': by faith it is known that the Father is in the Son and the Son in the Father, and that to see the Son is to see the Father (*cf.* xii. 45). 'Faith is based on the doctrines and the works of the Son, which bear unmistakably the stamp of the divine; it is indeed the Father who speaks by His mouth, it is again He who performs the works which astonish friends and enemies. Alone His doctrine should suffice to accredit Him, it is so superhuman; but any one who does not find this transcendence a sufficient proof, may consider the testimony of the works, and this is irrefragable' (Durand).

13. 'in my name': Our Lord does not prescribe a formula, though the ancient custom of ending prayers 'through Our Lord

- I do, in order that the Father may be glorified in  
 14 the Son. If ye ask me anything in my name, I will  
 do it.
- 15 'If ye love me, ye will keep my commandments.  
 16 And I will ask the Father, and he shall give you  
 another Advocate, that he may be with you for ever;  
 17 the Spirit of truth, whom the world cannot receive,  
 because it beholdeth him not nor knoweth him. But  
 ye know him, because he abideth with you, and is in  
 you.
- 18 'I will not leave you orphans; I am coming to  
 19 you. Yet a little while, and the world beholdeth  
 me no more; but ye behold me, because I live and  
 20 ye shall live. In that day ye shall know that I am  
 21 in the Father, and ye in me, and I in you. He that  
 hath my commandments and keepeth them, he it is  
 that loveth me; and he that loveth me shall be loved

Jesus Christ' is based on this passage. To ask in His name according to the explanation He Himself gives in Mark ix. 41, is to ask as His disciple. This implies confidence in His merits; and it excludes petitions which He would not make were He in our place. 'I will do it': though His visible presence is withdrawn, Jesus will continue to act.

15. 'If ye love me, ye will keep my commandments', and thus be fit to receive the Holy Ghost, 'whom the world cannot receive' (xiv. 17), nay, to receive Father and Son also: cf. xiv. 18 (with note), 23.

16. 'Advocate'. The Greek word thus translated (*παράκλητος*, 'Paraclete') occurs in the New Testament only here and in xiv. 26: xv. 26: xvi. 7: I John ii. 1. It signifies primarily 'one called to the side of another', and so, one who pleads, defends, convicts in another's behalf; while on the other hand he also counsels and supports him. It is this secondary sense of 'comforting' which is prominent here and in xiv. 26, while in xv. 26: xvi. 7, the sense of pleading *against* an enemy and convicting him is more prominent. In I John ii. 1 it is used of Christ as pleading *for* us. 'for ever': Our Lord has in mind not only the apostles, but also the Church.

18. 'I am coming to you': cf. xiv. 23. Our Lord speaks of His invisible coming, in virtue of which He will be in communion with His disciples here on earth. He and the Father are where the Holy Spirit is. Cf. xiv. 15, note.



by my Father, and I will love him and manifest myself to him'.

Judas (not the Iscariot) saith to him, 'Lord, and what hath befallen, that thou art about to manifest thyself to us, and not to the world?' 22

Jesus answered and said to him, 'If any one loveth me, he will keep my word, and my Father shall love him, and we will come to him and make our abode with him. He that loveth me not keepeth not my words. And the word which ye hear is not mine, but the Father's who hath sent me. 23 24

'These things have I spoken to you, abiding with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your mind all the things that I have said to you. Peace I leave to you, my peace I give to you; not as the world giveth do I give to you. Let not your heart be troubled, neither let it be dismayed. Ye have heard what I said to you, "I go away and I am coming to you". If ye loved me, ye would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it befalleth, that when it befalleth ye may believe. I will no more speak many things with you, for the ruler of the world cometh, and in me he hath nothing; but that the 25 26 27 28 29 30 31

23. Cf. xiv. 15, note.

26. 'the Advocate': cf. xiv. 16, note.

28. 'the Father is greater than I': as God, the Son is identical in nature with the Father; but by becoming man He has, in regard of that nature, made Himself less than His Father (cf. Philip ii. 6—7, with note).

31. 'Arise, let us go hence'. A difficulty has been generally felt in supposing an actual departure; it may be seen discussed in Father Knabenbauer's commentary, *ad loc.* He himself supposes that Christ arises, but remains there standing. It seems just possible that cc. xv—xvii were added to the gospel at a comparatively late stage

world may know that I love the Father, and that as the Father hath given me commandment, so I do. Arise, let us go hence.

# XV.

- 1 'I am the true vine, and my Father
- 2 'Abide in me' is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he
- 3 cleanseth, that it may bear more fruit. Ye are already clean, because of the word which I have spoken
- 4 to you; abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine;
- 5 so neither can ye, unless ye abide in me. I am the vine, ye the branches; he that abideth in me, and I in him, the same beareth much fruit, for apart from

of its evolution, like the last chapter and (presumably) the prologue, and that St. John none the less left these words standing. In Matt. xxvi. 46: Mark xiv. 42, Our Lord says, 'Arise, let us go', when going to meet the traitor after His agony; and it seems possible that the same words in St. John's gospel were originally parallel to these harmonically, since St. John omits the Agony in the Garden, and might thus summarize very shortly the interval from the Last Supper to the arrest. See also the next note, on cc. xv-xvi.

**XV.** '*Abide in me*'. Most of the ideas in cc. xv-xvi have already been touched upon. It seems possible that St. John supplements by further recollections a first, summary draft of Our Lord's farewell discourse: see, for example, xvi. 5, note.

1. The corporate, vital, fruitful union between Christ and His disciples is illustrated by the figure of the Vine. The same idea is conveyed by St. Paul's doctrine of the Mystical Body (*cf.* Vol. III, Appendix II, Part ii). Our Lord calls Himself the 'true vine' because He nourishes those whom faith has united to Him more perfectly than the natural vine nourishes its branches (Maldonatus). So He is the 'true light' (i. 9), 'the true bread' (vi. 32).

2. 'Every branch in me that beareth not fruit': 'from this it follows that branches may be unfruitful and yet really remain branches, and members of Christ's Church' (MacRory). 'cleanseth', a process doubtless including some pruning; but note the connection with 'clean' in xv. 3.

5. 'Apart from me ye can do nothing': nothing having supernatural value and profitable unto salvation.

me ye can do nothing. If any one abide not in me, 6  
 he is cast forth as the branch and withereth; and  
 they gather them and cast them into the fire, and they  
 are burned. If ye abide in me, and my words abide 7  
 in you, ask whatsoever ye will and it shall be done to  
 you. Herein is my Father glorified, in that ye bear 8  
 much fruit, and become my disciples. As my Father 9  
 hath loved me, I also have loved you; abide in my  
 love. If ye keep my commandments ye shall abide 10  
 in my love; even as I have kept the Father's com-  
 mandments and abide in his love.

' These things I have spoken to you that my joy may 11  
 be in you, and that your joy may be fulfilled. This is 12  
 my commandment, that ye love one another as I have  
 loved you. Greater love than this no one hath, than 13  
 that he lay down his life for his friends. Ye are 14  
 my friends, if ye do the things that I command you.  
 No longer do I call you servants, for the servant 15  
 knoweth not what his lord doth; but I have called  
 you friends, for all things that I have heard from  
 my Father I have made known to you. Ye have 16  
 not chosen me, but I have chosen you, and have ap-  
 pointed you that ye should go and bear fruit, and  
 your fruit should abide; that whatsoever ye ask the  
 Father in my name, he may give it you.

' These things I command you, that ye love one 17

6. 'they gather them': the branches. The application to the casting of men into hell is obvious, as it is in the parable of the harvest, Matt. xiii. 30, 41—42.

11. Union with Christ by obedient love produces joy.

12, 17. Repeating xiii. 34, where see note.

16. 'I have chosen you': so in xiii. 18: vi. 70.

17. 'These things' is plural, though applied to what is spoken of as one thing: so also in i. 50: III John 4. 'that' (*τα*) explaining 'these things', as in xv. 8, 12: some prefer to take it of purpose, 'in order that ye may love', in which case 'these things' signifies much that has preceded.

18 another. If the world hateth you, know ye that it  
 19 hath hated me before you. If ye were of the world,  
 the world would love its own; but because ye are  
 not of the world, but I have chosen you out of the  
 20 world, for this cause the world hateth you. Remem-  
 ber the word that I said to you, "A servant is not  
 greater than his lord". If they have persecuted me,  
 they will persecute you; if they have kept my word,  
 21 they will keep yours also. But all these things they will  
 do to you for my name's sake, because they know not  
 22 him who hath sent me. If I had not come and spoken  
 to them, they would not have sin; but now they have  
 23 no excuse for their sin. He that hateth me, hateth  
 24 my Father also. If I had not done among them  
 the works that no other hath done, they would not  
 have sin; but now they have seen and they have  
 25 hated both me and my Father. But that the word  
 may be fulfilled, which is written in their Law,

They have hated me without cause.

26 'When the Advocate is come, whom I will send you  
 from the Father, the Spirit of truth, who proceedeth  
 from the Father, he shall witness concerning me;  
 27 and ye also are witnesses, because ye are with me  
 from the beginning.

18. 'the world': sinful and incredulous men, whose heart is set on the things which begin and end in time. They are here regarded as a single body, dominated by evil tendencies, and themselves dominating mankind as a whole.

20. 'A servant is not greater than his lord', repeated from xiii. 16: *cf.* Matt. x. 24.

21. 'for my name's sake': because they are His disciples.

22—25. Our Lord's words refer directly to the unbelieving Jews, who had heard Him and seen His works; indirectly, they refer to all who, after receiving sufficient knowledge, deliberately reject Him.

25. Ps. xxxv (xxxiv). 19: Ps. lxix. 4 (lxxviii. 5).

26. 'the Advocate': *cf.* xiv. 16, note.

These things have I spoken to you, that  
 The Advocate ye may not be scandalized. They shall  
 expel you from the synagogues; yea, the  
 hour cometh when any one that killeth you shall think  
 to be offering worship to God. And these things they  
 shall do, because they have not known the Father,  
 nor me. But these things have I spoken to you, that  
 when their hour cometh ye may remember how I told  
 you them. These things I did not tell you from the  
 beginning, because I was with you. But now I go  
 to him that hath sent me, and none of you asketh me,  
 "Whither goest thou?" But because I have spoken  
 these things to you, sorrow hath filled your heart.  
 But I tell you the truth: it is expedient for you  
 that I depart: for if I depart not, the Advocate will  
 not come to you: but if I go, I will send him unto  
 you. And when he hath come, he shall convict the

**XVI. 1—15. *The Advocate.***

2. 'Offering worship', religious worship, a pleasing sacrifice.

5. 'Whither goest thou?' Peter had put the question, xiii. 36; Thomas had put it equivalently, xiv. 5. This is one of the texts which suggest that St. John is here giving a second report of the words of Our Lord after the Last Supper: see note on chap. xv. Otherwise Our Lord is referring to the actual time when He is now speaking.

7. 'It is expedient for you that I depart': cf. vii. 39. The out-pouring of the Holy Spirit ('the Advocate', cf. xiv. 16, note) at Pentecost, and His more abundant gifts in the Church, were the result of the Sacrifice of the Cross. It was the providential design that this new era of grace should be inaugurated only when the Sacred Humanity of the Saviour had been glorified. As Our Lord refers to His glorification when He speaks of the Cross, so He may be supposed to think of the Cross when He speaks of His glorification.

8—11. 'convict the world': ἐλέγχειν means less than 'convince' but more than 'accuse'; it means to prove one wrong, though not necessarily in such a way as to bring home conviction. 'the world': the hostile world of xv. 18, where see note. 'in respect of sin': the Holy Spirit will make the men of this world, Jews and Gentiles, realize that they are in sin. 'because they believe not in me': the world is convicted not of the sin of infidelity, but of sin in general; it is in sin because it does not believe in Him who alone can save

world in respect of sin, and of justness, and of judgment: of sin, because they believe not in me: of justness, because I go to the Father, and ye are to behold me no more: of judgment, because the ruler of this world hath been judged.

‘Yet many things have I to say to you; but ye cannot bear them now. But when he shall have come, the Spirit of truth, he shall guide you to the whole truth: for he shall not speak of himself: but whatsoever things he heareth he shall speak, and the things that are to come he shall declare to you. He shall glorify me, for he shall take from that which is mine and declare it to you. All things whatsoever the Father hath are mine; for this cause have I said that he taketh of that which is mine and shall declare it to you.

‘A little while, and ye behold me no more; and again a little while, and ye shall see me’.

from sin. ‘of justness’, *i.e.*, Christ’s justness: His glorification in heaven, attested by the Resurrection and Ascension, will prove that He was just and the source of justness. ‘of judgment’: by His triumph over death Christ has condemned Satan and destroyed his empire (xii. 31). The action of the Spirit in the Church is to be like an advocate’s address, proving in a convincing way that the persecuting world is in sin, that Jesus is just, that the world with its ruler has already been condemned.

13. ‘he shall not speak of himself’, any more than did the Son: *cf.* vii. 16—18. The Father is the source of the truth which the Spirit will communicate; so too is the Son (xvi. 15). Thus the Spirit is included in that mystery of identity which unites Father and Son.

14. ‘He shall glorify me’, by His revelations concerning the Son. ‘that which is mine’, ‘the ineffable treasures of the Son, and especially, in this passage, the fulness of knowledge: *cf.* Col. ii. 3’ (Fillion).

16—33. *Christ’s departure.* In these discourses Christ does not appear always to distinguish sharply His departure by death and return by Resurrection from His departure in the Ascension, only to

Some therefore of his disciples said one to another, 17  
 'What is this that he saith to us, "A little while,  
 and ye behold me not; and again a little while, and  
 ye shall see me"; and "Because I go to the  
 Father"?' They said therefore, 'What is this little 18  
 while whereof he speaketh? We know not what he  
 saith'.

Jesus knew that they desired to ask him, and he 19  
 said to them, 'Do ye inquire among yourselves about  
 this saying of mine, "A little while and ye behold me  
 not, and again a little while and ye shall see me"?  
 Amen, amen, I say to you, that yourselves shall weep 20  
 and lament, but the world shall rejoice; ye shall be  
 sorrowful, but your sorrow shall be turned into joy.  
 A woman when she is in travail hath sorrow, because 21  
 her hour hath come; but when she hath brought  
 forth her child, she remembereth no more her anguish,  
 for the joy that a man hath been born into the  
 world. And ye, therefore, now indeed have sorrow; 22  
 but I shall see you again, and your heart shall re-  
 joice, and your joy no one shall take from you. And 23  
 in that day ye shall ask me no question.

'Amen, amen, I say to you, if ye ask the Father 24  
 anything, he will give it to you in my name. Hitherto  
 ye have asked nothing in my name; ask and ye shall  
 receive, that your joy may be fulfilled.

return at the end of time. In xvi. 16—24 there appears to be question of the former, in xvi. 25—33 of the latter.

17. 'I go to the Father', from xvi. 10: it is generally admitted that the textual evidence excludes the words from xvi. 16.

22. 'and your heart shall rejoice': Isai. lxvi. 14.

23. 'ye shall ask me no question': the Holy Spirit would make them understand.

24. 'ask and ye shall receive': cf. Matt. vii. 7—8: Luke xi. 9—10.

- 25 'These things have I spoken to you in parables;  
the hour cometh when I shall no more speak to you  
in parables, but shall speak to you plainly of the  
26 Father. In that day ye shall ask in my name, and I  
27 say not to you that I shall ask the Father for you; for  
the Father himself loveth you, because ye have loved  
me, and have believed that I have come forth from  
28 God. I came forth from the Father, and am come  
into the world; again I leave the world and I go unto  
the Father'.
- 29 His disciples say to him, 'Behold, now thou  
30 speakest plainly, and utterest no parable. Now we  
know that thou knowest all things, and that thou  
needest not that any one question thee; for this reason  
we believe that thou camest forth from God'.
- 31, 32 Jesus answered them, 'Do ye now believe? Be-  
hold, the hour cometh, and is now come, that ye shall  
be scattered every man to his own, and myself ye

25. 'these things': the things taught at the Last Supper. 'in parables': *παροιμια*, the Hebrew *mashal*, is used for parables, allegories, proverbs. Primitively, it indicates a discourse which is figurative; but it frequently 'suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison' (Westcott). Our Lord here refers not only to His saying about 'a little while', and such figurative sayings as those about the Vine and the woman in travail, but He intimates that there are depths in all this discourse which the disciples can only fathom later, with the help of the Holy Ghost.

26. 'I say not that I shall ask': Our Lord, in emphasizing the Father's love for the disciples, does not deny the need of His own mediation; the disciples are heard not only because they love Jesus and believe in His origin from the Father, but because they ask in Jesus' name. There will be no strict need of a prayer of Jesus apart from the prayer of His disciples; but the prayer of His disciples, uttered under the impulse of His Spirit, will be heard on His account. Yet *cf.* Rom. viii. 34; Heb. vii. 25.

29. That the faith of the disciples was really enlightened is indicated by xvii. 7—8.

31—32. Their faith was not such as to secure their steadfastness in the coming trial.



shall leave alone; and yet I am not alone, because the Father is with me.

These things I have spoken to you, that in me ye may have peace. In the world ye are to have affliction; nevertheless have courage, I have overcome the world'.

## XVII.

	These things spake Jesus, and lifting up	1
Prayer	his eyes to heaven, he said, ' Father, the	
	hour is come: glorify thy Son, in order	
	that the Son may glorify thee: even as thou hast	2
	given him power over all flesh, in order that to all	
	thou hast given him, he should give to them everlasting	
	life. Now this is everlasting life, that they	3
	know thee, the only true God, and him whom thou	
	hast sent, Jesus Christ. I have glorified thee upon	4
	earth, having accomplished the work which thou hast	
	given me to do; and now do thou glorify me, Father,	5
	with thyself, with the glory which I had before the	
	world was, with thee.	

33. Christ's final words to His apostles once more look far beyond the Passion.

XVII. *Prayer.*

1. 'the hour is come': the hour of glorification has come, since the hour of death is at hand (*c/*. xii. 23, note). 'in order that the Son may glorify thee': the victory over death, Satan and the world has for its end the greater manifestation of the Father. The Father is the source of the gifts which the glorified Son will communicate.

2. 'even as': the original commission is the reason and measure of the complete glorification. The Son can fulfil His mission entirely only when glorified in His humanity: *c/*. Rom iv. 25. 'to all thou hast given him': those drawn to Him by the Father (vi. 37—40, 43—44, 65). Faith is a gift of God's grace; sufficient grace is given to all, but all do not profit thereby.

3. The Son communicates eternal life by making known the Father and Himself. This knowledge is that of faith 'working through charity' (Gal. v. 6), which brings the believer into vital union with Christ and the Father: *c/*. xvii. 26.

4. The work includes Our Lord's death, here again regarded as past.

- 6 'I have manifested thy name to the men whom  
 thou hast given me out of the world; thine they were,  
 and to me thou gavest them, and they have kept thy  
 7 word. Now they have known that all things what-  
 8 soever thou hast given me are from thee; because  
 the words which thou hast given me I have given  
 to them, and they have received them, and they have  
 truly known that I came forth from thee, and have  
 believed that thou didst send me.
- 9 'For them I pray; not for the world do I pray,  
 but for them whom thou hast given me, because they  
 10 are thine (and all things mine are thine, and all  
 things thine are mine), and because I have been  
 11 glorified in them. And I am no more in the world;  
 and they are in the world, and I come to thee. Holy  
 Father, keep them in thy name which thou hast given  
 12 me, that they may be one, as we. While I was with  
 them I kept them in thy name which thou hast given  
 me, and I guarded them, and not one of them hath  
 perished, save the son of perdition, in order that the  
 13 Scripture might be fulfilled. But now I come to thee,  
 and these things I speak in the world, in order that

6. 'thine they were': *cf.* iii. 21: viii. 47. 'They were simple men, pious; true Israelites, worshippers of God, such as are described in i. 37—51; "and thou gavest them to me": by thy grace thou didst cause them to draw near to me, to accept my invitation' (Knabenbauer).

7—8. *Cf.* xvi. 29, note.

10. 'To speak to God like this, one must himself be God' (Durand).

11. 'keep them in thy name': in practical correspondence with the truth which Jesus has manifested concerning the Father; the name of God here means God as revealed (*cf.* xvii. 6, 26). 'which thou hast given me', to be manifested: such is doubtless the right reading, involving in the Greek the 'attraction' of the relative to the dative case.

12. 'not one of them hath perished': a partial fulfilment of this saying is indicated in xviii. 9. 'the son of perdition', Judas, who was lost, and whose loss the Scriptures foretold: *cf.* Ps. xli. 9 (xli. 10).

they may have my joy fulfilled in themselves. I have  
 given them thy word, and the world hath hated them,  
 because they are not of the world, even as I  
 am not of the world. I pray not that thou take  
 them out of the world, but that thou keep them  
 from evil. They are not of the world, as I am  
 not of the world. Hallow them in the truth; thy  
 word is truth. As thou hast sent me into the world,  
 so I also have sent them into the world. And for  
 them I hallow myself, in order that they too may be  
 hallowed in truth.

'Not for them only do I pray, but also for those  
 who believe in me through their word, that they all

15. 'from evil': or 'from the evil one' (*ἐκ τοῦ πονηροῦ*). St. John in his first Epistle (ii. 13: iii. 12: v. 18) uses the expression for the devil; but elsewhere in his gospel when there is question of the devil he is designated more clearly (viii. 44: xii. 31: xiv. 30, *etc.*).

17. 'Hallow them in the truth': to 'hallow' here means to consecrate, to separate from profane things and to dedicate to God. Our Lord here prays that His disciples may serve God by adhering to and making known God's word, as He had made it known. They have a mission like His.

19. 'I hallow myself', I consecrate myself by the sacrifice of the Cross (*cf.* Père de la Taille, *Mysterium Fidei*, pp. 88—89).

21—23. The model of the unity among believers is that of the Father and the Son; it is to be so perfect that the world may see that it is due to a divine principle. This principle is the 'glory' which Christ gives to those who believe in Him. 'Glory' as elsewhere used in this gospel is divine power manifested by Christ's miracles and doctrine; and so St. John Chrysostom and others understand it here. Our Lord had, indeed, promised to give to those who believed in Him power to do greater things than He had done (xiv. 12). So perfectly, however, does the function assigned here to glory correspond with that of divine grace that it seems better with other interpreters to understand it of that real but unmanifested power of God. Making the faithful 'partakers of the divine nature' (II Peter i. 4), grace unites them with God, and therefore with one another. St. Paul sometimes calls grace 'glory' (*cf.* Vol. III, Appendix III, p. 245). Though brought about by an invisible principle, the union among the followers of Christ is to be external, since it is to be a sign for unbelievers. Normally those who are faithful to grace will belong to that visible society signified by

may be one, even as thou, Father, art in me, and I in thee—that they too may be in us, in order that the  
 22 world may believe that thou hast sent me. And the glory which thou hast given me, I have given them,  
 23 that they may be one, as we are one—I in them, and thou in me—that they may be perfected in unity, in order that the world may know that thou hast sent me, and that thou hast loved them, even as thou hast loved me.

24 ' Father, that which thou hast given me, I will that where I am, they also may be with me ; in order that they may behold my glory, which thou hast given me, because thou didst love me before the foundation of  
 25 the world. Just Father, indeed, the world hath not known thee, but I have known thee, and these have  
 26 known that thou hast sent me ; and I have made known thy name to them, and will make it known, in order that the love wherewith thou hast loved me may be in them, and I in them '.

## XVIII.

## II. The Passion. (cc. XVIII—XIX.)

1

When Jesus had spoken these words, he  
 The Garden went out with his disciples beyond the  
 torrent of Cedron, where there was a  
 garden, into which himself entered and his disciples.

the 'one flock' of x. 16, and be subject to Peter as true shepherd of the flock (*cf.* xxi. 15—17, with notes).

23. 'that thou hast loved them': God's love for them is the ultimate reason of their union in faith and love.

24. 'that which', or according to more numerous but less weighty authorities, 'those whom'.

XVIII. 1—11. *The Garden*: Matt. xxvi. 36—56; Mark xiv. 32—52; Luke xxii. 39—53.

1. 'Cedron': east of Jerusalem, in the ravine between the city and Mount Olivet. The word translated 'torrent' means a winter-torrent; it was usually dry then, as it is now. 'a garden': the name Gethsemane (Matt.—Mark), meaning 'oil-press', indicates that it was

Now Judas also, his betrayer, knew the place, be- 2  
 cause Jesus with his disciples had often met there.  
 Judas therefore, having received the cohort, and from 3  
 the high priests and the Pharisees attendants, cometh  
 thither with torches and lanterns and weapons. Jesus 4  
 therefore, knowing all the things that were coming  
 upon him, went forth and saith to them, ' Whom seek  
 ye?'

They answered him, ' Jesus the Nazarene '. 5

He saith to them, ' I am he '.

Now Judas, his betrayer, stood with them. When 6  
 therefore he said to them, ' I am he ', they went back-  
 ward and fell to the ground. Again therefore he 7  
 asked them; ' Whom seek ye?'

And they said, ' Jesus the Nazarene '.

Jesus answered, ' I have told you that I am he; if 8  
 therefore ye seek me, let these go their way '.

That the word might be fulfilled which he had 9  
 spoken, ' Of those whom thou hast given me I have  
 not lost one '.

Simon Peter therefore, having a sword, drew it 10  
 and struck the servant of the high priest, and cut off

an olive orchard. Tradition places it at the foot of Mount Olivet,  
 quite near the city. A confusion of the name with 'cedars' has  
 given rise to some variant readings.

3. A Roman 'cohort' (or, as we might say, 'battalion') was the  
 tenth part of a legion, and contained about six hundred men. The  
 Greek term *σπεῖρα* (used here) appears always to signify 'cohort' in  
 the New Testament, and in the present case the meaning is strongly  
 confirmed by the mention of the 'tribune' in xviii. 12. It was a  
 Jewish arrest, the Roman soldiers being sent merely as a precaution.  
 Christ would be delivered into Roman custody when taken to Pilate.

6. 'they went backward, and fell to the ground': the event was  
 clearly supernatural.

9. Cf. xvii. 12.

10. St. John, probably 'the other disciple' of xviii. 15—16, knows  
 the name of the man who is struck, as he knows other details about  
 persons of the high priest's household.



the court of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore who was portress saith to Peter, 'Art thou also one of this man's disciples?' 16 17

He saith, 'I am not'.

Now the servants and attendants were standing at a fire which they had made (for it was cold) and they were warming themselves; and Peter also was with them, standing and warming himself. 18

The high priest therefore questioned Jesus concerning his disciples and concerning his doctrine. Jesus answered him, 'I have spoken openly to the world; I have always taught in the synagogue and in 19 20

16. 'At the door without': at the door which led from the street to the outer court.

17. 'Art thou also': the other disciple (presumably St. John himself: *cf.* xviii. 10, note) does not appear to have concealed the fact that he was one of Christ's disciples. Regarding St. Peter's denial, see the harmony at the end of St. Mark's gospel.

20. Not of course that Christ has never taught His disciples in private, in order that they might themselves teach in public (*cf.* Matt. x. 27: Luke xii. 3); but that He had nothing to hide. His method was to propose His doctrine in public, in order to make disciples in public; and it was evidently because of His public teaching that they purposed His death. While He did not quite explicitly proclaim Himself Messiah or God, in order not to give a handle to His enemies, or shock the well-disposed before they were ready for such doctrine, He still said much that necessarily presupposed these truths, and He was always ready to encourage belief in them, even indeed to the point of being stoned (viii. 59: x. 31). If the evidence did not suffice, it was unjust to examine Him in the hope of securing some better pretext: the witness of two or three was required for proof: *cf.* Numbers xxxv. 30: Deut. xvii. 6: xix. 15: I (II) Kings xxi. To this manifest injustice we may suppose Christ implicitly to allude. Ultimately, however, as is clear from the Synoptic gospels, the witnesses failed, and Christ was condemned by the Sanhedrin on the ground that they had themselves heard Him blaspheme. Even at such a price, He would not be silent under the solemn and official adjuration of the high priest to tell them who He was.

the temple, where all the Jews come together; and  
 21 in secret I have spoken nothing. Why dost thou  
 question me? Question those who have heard what  
 I said to them; behold, they know what things I  
 said '.

22 Now when he had said these things, one of the  
 attendants who stood by gave Jesus a blow, saying,  
 'Answerest thou thus the high priest?'

23 Jesus answered him, 'If I have spoken ill, bear  
 witness concerning the evil; but if well, why strikest  
 thou me?'

24 Annas therefore sent him bound to Caiaphas, the  
 high priest.

25 But Simon Peter was standing and warming him-  
 self. They said therefore to him, 'Art thou also one  
 of his disciples?'

He denied and said, 'I am not '.

26 One of the servants of the high priest, a kinsman  
 of him whose ear Peter had cut off, saith to him, 'Did  
 I not see thee in the garden with him?'

27 Again therefore Peter denied; and straightway the  
 cock crew.

28 They bring Jesus therefore from Caiaphas to the praetorium. Now it was  
 Pilate early; and themselves entered not into  
 the praetorium, that they might not be defiled, but

viii. 28—xix. 16. *Pilate*: Matt. xxvii. 1—31: Mark xv. 1—20: Luke  
 xxiii. 1—25.

28. 'to the praetorium': the Jerusalem residence of the Roman  
 procurator, Pontius Pilate. This was more probably in the palace  
 built by Herod the Great in the western part of the city, south of  
 the present Jaffa Gate. Many, however, think that Pilate lived in  
 the fortress Antonia, north-west of the Temple. 'but might eat  
 the passover': cf. xix. 14. St. John clearly testifies that at least  
 the greater number of the Jews had not yet taken the paschal meal.  
 If the text of the Synoptics must be interpreted as meaning that Jesus



might eat the passover. Pilate therefore went out to them and saith, 'What charge bring ye against this man?' 29

They answered and said to him, 'If he were not a criminal, we would not have delivered him up to thee'. 30

Pilate therefore said to them, 'Take him yourselves, and judge him according to your law'. 31

The Jews said to him, 'It is not lawful for us to put any one to death'.

That the word might be fulfilled which he spake, signifying by what death he was to die. 32

and His disciples ate the legal meal, then we must admit that, for some reason unknown to us, they celebrated the feast before most of the Jews (Huby, *St. Marc*, p. 332). In the Appendix to Mark the view is tentatively adopted that Our Lord did not celebrate a Jewish passover at the Last Supper. To the references there given may be added an article in the *Month* for July, 1920, by Father Nairne, S.J.: *Was the Last Supper a Jewish Pasch?* With regard to the levitical defilement incurred by entering the praetorium, the Mishna applies the week's uncleanness of Numbers xix. 14 to any who enter a gentile house, as the latter might be unclean from the presence of corpses (*Ohaloth*, xviii. 7: cf. Bertinoro *ad loc.*, in Surenhusius' edition: *quia in iis abortus suos sepelire solent*). See also Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Vol. II, pp. 838—840).

29—31. The interview between Pilate and the Sanhedrists is gruff, and told to the life. They have brought Christ to Pilate in order to have Him executed, and they seem to wish that Pilate should order the execution without himself trying the case at all, simply in virtue of the sentence of the Sanhedrin. Pilate would be acting in accordance with justice and Roman law in declining to pass sentence without himself trying the case. There is a tradition recorded in the Jerusalem Talmud (*Sanhedrin*, 24b), that the power of inflicting capital punishment was taken from the Jews forty years before the destruction of the Temple; this tradition is recorded much too late to be reliable simply upon its own merits, but it would suit the gospel evidence well to suppose that the power had only lately been taken away. The Sanhedrin would desire that the new working arrangement should be that Pilate should merely execute their own sentence; but Pilate would rightly refuse this.

32. Cf. xii. 32—34, with note. A Jewish execution would have meant stoning, the legal punishment for blasphemy (Levit. xxiv. 10—16).

- 33 Pilate therefore entered again into the praetorium, and called Jesus, and said to him, 'Art thou the king of the Jews?'
- 34 Jesus answered, 'Sayest thou this of thyself, or have others told it thee about me?'
- 35 Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee to me; what hast thou done?'
- 36 Jesus answered, 'My kingdom is not of this world. Had my kingdom been of this world, my servants would have fought that I should not be delivered to the Jews. But no, my kingdom is not hence'.
- 37 Pilate therefore said to him, 'Thou art then a king?'

33. 'Art thou the king of the Jews?' That was the essential point, since a claim to kingship of any ordinary kind would imply rebellion against Roman authority and be a capital offence. The Sanhedrists had convicted Christ upon a charge of blasphemy (*cf.* xix. 7, with note), but once they saw Pilate resolved to try the case himself, they dropped this charge, which was not in Roman law a capital offence, for one punishable with death (*cf.* Luke xxiii. 2, *etc.*). Christ would not deny His kingship, but Pilate appears to have been quickly and easily satisfied that it was a kingship involving no resistance to Rome; doubtless he already possessed information of his own about Christ's teaching, and knew also how hollow was any pretence on the part of the Sanhedrists of zeal for Roman authority. Still, it was upon the charge of making Himself a king that Pilate was ultimately browbeaten into passing sentence on Christ (xix. 12—16).

37. 'Thou sayest it, I am a king', *lit.*, 'Thou sayest, that I am a king'. That this idiom contains a definite assertion appears to follow both from this context (where Our Lord had admitted His kingship in xviii. 36), and from Luke xxii. 70, where the conviction for blaspheming depends upon the idiom being so understood. In this latter passage, indeed, the parallel words in Mark xiv. 62 are simply 'I am', while in Matt. xxvi. 64 the shorter phrase is used, 'thou hast said' (*i.e.*, 'it'), which seems to give the clue to the meaning: 'thou hast said (though in the form of a question) what is in fact the truth', just as in colloquial English is sometimes said 'Quite right', or some such phrase, in answer to a question. Still, it remains a little uncertain whether we are to understand the conjunction *ὅτι* as meaning, 'Thou sayest (*i.e.*, it, the truth), that I am a king', or, 'because I am a king'. The former seems more natural where *ὅτι* follows a verb of saying. Christ proceeds to explain the

Jesus answered, 'Thou sayest it, I am a king. For this was I born, and for this am I come into the world, that I may witness to the truth. Every one that is of the truth heareth my voice'.

Pilate saith to him, 'What is truth?' 38

And when he had said this he went out again to the Jews, and saith to them, 'I find no crime in him. But ye have a custom, that I should release one prisoner to you at the passover; will ye therefore that I release unto you the king of the Jews?' 39

They therefore shouted again, saying, 'Not this man, but Barabbas'. 40

Now Barabbas was a robber. XIX.

Then therefore Pilate took Jesus, and scourged him. And the soldiers plaited a crown of thorns and put it upon his head, and arrayed him in a purple garment. And they kept coming to him and saying, 'Hail, King of the Jews!' And they gave him blows. 1 2 3

And Pilate went out again, and saith to them, 'Behold, I bring him forth to you, that ye may know that I find no crime in him'. 4

Jesus therefore came forth, wearing the crown of thorns and the purple garment. And he saith to them, 'Behold the man'. 5

nature of His kingdom. His purpose is to bear witness to the truth (*cf.* i. 9: iii. 11: ix. 5: *etc.*), and they that love the truth become His subjects (*cf.* iii. 19—21: viii. 47: *etc.*).

39—40. St. John briefly inserts the Barabbas incident in its place, supposing it known from the other gospels.

**XIX.** 1. It was the regular Roman practice to scourge criminals before crucifixion; but from what follows, and from Luke xxiii. 22, we gather that Pilate hoped that the Jews might be content with the scourging, and not press for the crucifixion. Hence the scourging may have been severer than usual, and for the same reason he may have been content to tolerate the crowning with thorns.

2. 'a purple garment': probably a military cloak, intended to mimic a royal robe.

6 When therefore the chief priests and the attendants saw him, they cried aloud, saying, 'Crucify him! Crucify him!'

Pilate saith to them, 'Take him yourselves and crucify him; for I find no crime in him'.

7 The Jews answered him, 'We have a law, and according to the law he must die, because he hath made himself Son of God'.

8 When Pilate therefore had heard these words, he feared the more; and entering the praetorium again, he saith to Jesus, 'Whence art thou?'

But Jesus gave him no answer.

10 Pilate therefore saith to him, 'Speakest thou not to me? Knowest thou not that I have power to release thee, and that I have power to crucify thee?'

11 Jesus answered, 'Thou wouldst have no power over me, were it not given thee from above; for this cause he that hath delivered me to thee hath the greater sin'.

6. Pilate's words are probably an angry taunt; the Jews of course could not put to death (*cf.* xviii. 29—31, with notes).

7. Pilate's taunt and declaration of Christ's innocence elicit the true reason why the Jews have condemned Christ; in self-defence they explain that He has been found guilty on what is for them a capital charge. *Cf.* xviii. 33, note. For Christ's actual claim, *cf.* v. 18: vii. 20: viii. 58: x. 28—38: with notes.

11. Although Our Lord gave no formal answer to Pilate's question, He implies that He is Son of God. Over Him, He says, Pilate has no power beyond that which is given him by a special permission of God. Since He is the Son of God, the one who delivered Him to Pilate (Caiaphas or Annas) has a greater sin than if he delivered another innocent man; he is guilty of sacrilege as well as of injustice: *cf.* Father Thibaut, S.J., in the *Nouvelle Revue Théologique* for March, 1927. Interpreters who take it that Our Lord is comparing Pilate's guilt with that of him who delivered Him to Pilate, offer two main explanations: (1) Caiaphas sinned the more in using as his instrument Pilate's divinely given authority: (2) he sinned the more in abusing his own much greater divinely given authority. Pilate abused only temporal power; Caiaphas abused spiritual authority as well, in virtue of which he should have been the first to recognize Christ.

After this Pilate sought to release him. But the  
Jews shouted aloud, saying, ' If thou release this man,  
thou art no friend of Caesar's; every one who maketh  
himself a king setteth himself against Caesar '.

When therefore Pilate heard these words, he  
brought Jesus out, and sat down on the judgment-  
seat, at a place called the Pavement, but in Hebrew  
Gabbatha. Now it was the preparation of the pass-  
over, about the sixth hour. And he saith to the Jews,  
' Behold your king! '

They therefore shouted, ' Away with him, away  
with him, crucify him! '

Pilate saith to them, ' Am I to crucify your king? '

The chief priests answered, ' We have no king but  
Caesar '.

Then therefore he delivered him to them to be  
crucified.

12—16. The charge of claiming kingship is in the end the cause of condemnation: *cf.* xviii. 33, note. Pilate was evidently afraid of a report to the emperor, and also of any grave disturbance, which would likewise tell against him; his record as governor was not a good one. Tiberius, the reigning emperor, was alike severe in his interpretation of treason and solicitous for the good government of the empire.

13. ' the Pavement ', *Lithostrotos*, a Greek word meaning a stone pavement. ' Gabbatha ' probably indicates an eminence (*cf.* Strack and Billerbeck, *ad loc.*).

14. ' the preparation of the passover ': *cf.* xviii. 28, with note. ' about the sixth hour ': that is, about noonday, and Pilate had not yet pronounced the sentence. St. Mark (xv. 25) says that Our Lord was crucified at the third hour, that is, at nine o'clock. To reconcile this divergency, we may note that St. John's time is only approximate; and that St. Mark's third hour may designate not only a precise moment, but a notable part of the interval which elapsed between the third and the sixth hours of the sun-dials or the sand-glasses. St. Mark distributes the events of the Passion into periods of three hours: the morning (xv. 1), the third hour (xv. 25), the sixth hour (xv. 33), the ninth hour (xv. 34), the evening (xv. 42). Each of these designations is elastic. See Huby, *St. Marc*, p. 382.

- 17                   They therefore took Jesus; and bearing  
           The Crucifixion his own cross he went forth unto what  
                           is called the place of the Skull (but in  
 18 Hebrew Golgotha), where they crucified him, and  
           with him two others, one on each side, and Jesus in  
 19 the midst. Pilate also wrote an inscription and put  
           it upon the cross; and there was written, *Jesus the*  
 20 *Nazarene, the King of the Jews*. This inscription,  
           therefore, many of the Jews read, because the place  
           where Jesus was crucified was nigh unto the city;  
           and it was written in Hebrew, in Latin and in Greek.  
 21 The high priests of the Jews said therefore to Pilate,  
           ' Write not, *the King of the Jews*, but, *he said, I*  
           *am the King of the Jews* '.  
 22 Pilate answered, ' What I have written, I have  
           written '.  
 23 The soldiers therefore, when they had crucified  
           Jesus, took his garments and made four parts, to  
           every soldier a part, and his tunic. Now the tunic  
           was without seam, woven from the top throughout.  
 24 They said therefore one to another, ' Let us not rend  
           it; but let us cast lots for it, whose it shall be ': that  
           the Scripture might be fulfilled,  
                           They parted my garments among them,  
                           and upon my vesture they cast lots.  
           The soldiers therefore did these things.

17—30. *The Crucifixion*: Matt. xxvii. 31—56: Mark xv. 20—41: Luke xxiii. 26—49.

17. From the Synoptic gospels we learn that after a while Simon of Cyrene was made to carry the cross. ' Golgotha ' is a Greek transliteration of the Aramaic word for ' skull ', the Latin equivalent being *calvaria*, whence our ' Calvary '. Aramaic is the dialect which the Jews spoke in the time of Our Lord; it is called Hebrew in the New Testament and elsewhere because it was the language of the Hebrews, and was so similar to Hebrew. Perhaps we have another instance of this in xix. 20; certainly in v. 2: xix. 13: xx. 16.

24. Ps. xxii. 18 (xxi. 19).

Now there stood by the cross of Jesus his mother 25  
and his mother's sister, Mary of Clopas and Mary  
Magdalene. When Jesus therefore saw his mother 26  
and the disciple standing by, whom he loved, he saith  
to his mother, 'Woman, behold thy son'.

Then he saith to the disciple, 'Behold thy mother'. 27

And from that hour the disciple took her to his  
own.

After this, Jesus, knowing that all things are now 28  
accomplished, that the Scripture might be fulfilled,  
saith, 'I thirst'.

There was standing near a vessel full of vinegar. 29  
Having therefore put a sponge full of the vinegar  
upon a stalk of hyssop, they put it to his mouth.  
When Jesus therefore had taken the vinegar, he said, 30  
'It is finished'. And bowing his head, he gave up  
his spirit.

25. 'his mother's sister, Mary of Clopas'. 'Mary of Clopas' is in apposition to 'his mother's sister'; only three women are named. In Mark and Matthew, this Mary is called the mother of James the Less (the younger) and Joseph, named as 'brethren' of the Lord in Matt. xiii. 55: cf. Mark vi. 3. Clopas was a brother of St. Joseph, according to Hegesippus (cf. Eusebius, *Hist. Eccl.* III. xi). Cf. W.V., Vol. IV, Appendix I: *The Brethren of the Lord*. 'Mary Magdalene': of Magdala, now *Mejdel*, on the Lake of Galilee, a few miles north of Tiberias. From her Our Lord had cast out seven devils (Luke viii. 2: Mark xvi. 9). The New Testament nowhere explicitly identifies her with the 'woman who was a sinner' of Luke vii. 37, nor with Mary the sister of Lazarus; and from most ancient times opinions have differed about the identification. Father Lattey has written in favour of it in the *Expositor* for July, 1909 (7th series, Vol. 8).

27. In providing for His mother, Our Lord shows special love for St. John. The thought that St. John represented all Christians in becoming a child of Mary is not contained in the literal meaning of the text, and is a relatively recent view (cf. Knabenbauer, *ad loc.*).

28. Ps. lxix. 21 (lxviii. 22).

31                   The Jews therefore, as it was the day of  
           The Burial preparation, in order that the bodies  
                                   might not remain upon the cross during  
           the sabbath (for that sabbath was a great day), asked  
           Pilate that their legs might be broken, and that they  
 32 might be taken away. The soldiers came therefore  
           and brake the legs of the first, and of the other who  
 33 had been crucified with him. But when they came to  
           Jesus and saw that he was already dead, they did not  
 34 break his legs; but one of the soldiers pierced his  
           side with a lance, and straightway there came forth  
 35 blood and water. And he that saw it hath borne  
           witness, and his witness is true; and that man  
           knoweth that he saith things true—that ye also may  
 36 believe. For these things befell, in order that the  
           Scripture might be fulfilled,

                          Not a bone of him shall be broken:  
 37 and again another Scripture saith,  
           They shall look upon him whom they have  
           pierced.

31—42. *The Burial*: Matt. xxvii. 57—61: Mark xv. 42—47: Luke xxiii. 50—56.

31. 'that sabbath was a great day', being this year Nisan 15, the day that followed the paschal supper, a 'holy convocation', one of the most solemn days of the year: *cf.* the Appendix to Mark.

34. Some think it likely that 'death was sudden from rupture of the heart, and that the blood and water were the separated clot and serum of the escaped blood in the pericardial sac which the spear had pierced' (*Expositor*, 8th series, Vol. 11: Oct., 1911: pp. 314—5: *The Broken Heart of Jesus*, by Sir Alex. R. Simpson, M.D.). An alternative explanation is offered by Dr. Le Bec in *The Death of the Cross*, an article in *The Catholic Medical Guardian* for Oct., 1925 (Vol. 3). It appears more probable to most interpreters that St. John describes a miraculous event.

36. 'Not a bone of him shall be broken': words said of the paschal lamb (Exod. xii. 46: Numb. ix. 12), a figure of the true Lamb of God, who taketh away the sin of the world (i. 29, 36). See also Ps. xxxiv. 20 (xxxiii. 21).

37. 'They shall look upon him whom they have pierced': Zach. xii. 10, in the Hebrew: *cf.* Apoc. i. 7.



And after these things Joseph of Arimathaea, who  
 was a disciple of Jesus, though secretly for fear of  
 the Jews, asked of Pilate that he might take away  
 the body of Jesus; and Pilate gave him leave. He  
 came therefore and took away his body. There came  
 also Nicodemus, who at the first came to Jesus by  
 night, and he brought a roll of myrrh and aloes, in  
 weight about a hundred pounds. They took therefore  
 the body of Jesus, and bound it in linen cloths with  
 the spices, as the manner is with the Jews to prepare  
 for burial. Now there was in the place where he was  
 crucified a garden, and in the garden a new tomb,  
 wherein no man had yet been laid; there accord-  
 ingly, by reason of the preparation-day of the Jews,  
 (because the tomb was hard by) they laid Jesus.

### III. The Resurrection. (cc. XX—XXI.)

XX.

Now on the first day of the week Mary  
 Mary Magdalene Magdalene cometh early, while it is yet  
 dark, unto the tomb; and she seeth the  
 stone taken away from the tomb. She runneth there-  
 fore and cometh to Simon Peter and to the other dis-  
 ciple, whom Jesus loved, and saith to them, 'They  
 have taken away the Lord out of the tomb, and we  
 know not where they have laid him'.

Peter therefore went out, and the other disciple,  
 and they went toward the tomb. And both ran to-  
 gether: and the other disciple outran Peter and came

39. 'a roll', or perhaps, 'a mixture': the reading is uncertain.

XX. 1—18. *Mary Magdalene*: cf. Matt. xxviii. 1—10: Mark xvi. 1—11: Luke xxiv. 1—11.

2. 'we know not': other women had therefore been with Mary Magdalene, and the uncertainty whether any were with her now and in what follows makes it impossible to establish with certainty the mutual relations of the Resurrection narratives and the precise details of the events.

5 first to the tomb: and stooping down to look in, he  
seeth the linen cloths lying there yet he went not in.  
6 Simon Peter therefore cometh also, following him,  
and went into the tomb; and he beholdeth the linen  
7 cloths lying there, while the napkin, which had been  
upon his head, was not lying with the linen cloths, but  
8 was rolled up apart in a place by itself. Then there-  
fore the other disciple, who had come first to the  
9 tomb, also went in: and he saw and believed: for as  
yet they knew not the Scripture, that he must rise  
10 again from the dead. The disciples therefore went  
away again to their home.

11 But Mary stood at the tomb without, weeping.  
Whilst therefore she was weeping, she stooped down  
12 and looked into the tomb, and she beholdeth two  
angels in white, sitting one at the head and the  
other at the feet, where the body of Jesus had lain.  
13 And they say to her, 'Woman, why weepest thou?'

She saith to them, 'Because they have taken away  
my Lord, and I know not where they have laid him'.

14 When she had said this, she turned around, and be-  
holdeth Jesus standing, and she knew not that it was  
15 Jesus. Jesus saith to her, 'Woman, why weepest  
thou? Whom seekest thou?'

She, thinking him to be the gardener, saith to him,  
'Sir, if thou hast carried him away, tell me where  
thou hast laid him, and I will remove him'.

16 Jesus saith to her, 'Mary!'

She turned and saith to him in Hebrew, 'Rabboni!'  
—that is to say, 'Master!'

8. 'he saw and believed', in the fact of the Resurrection.

9. If they had understood the Scriptures, they would not have  
needed to be convinced by the present evidence.

16. 'in Hebrew', *i.e.*, in Aramaic: *cf.* xix. 17, note.

Jesus saith to her, ' Hold me not; for I have not  
yet ascended to the Father. But go to my brethren,  
and say to them, " I ascend to my Father and your  
Father, to my God and your God ". '

Mary Magdalene cometh announcing to the dis-  
ciples that she hath seen the Lord, and that he said  
these things to her.

The evening therefore of that same day,  
**Thomas** the first of the week, the doors of the  
place where the disciples were gathered  
being closed for fear of the Jews, Jesus came and  
stood in their midst, and saith to them, ' Peace be to  
you! '

And when he had said this, he showed them his  
hands and his side. The disciples therefore rejoiced  
upon seeing the Lord. Jesus therefore said to them  
again, ' Peace be to you. As the Father hath sent me,  
I also send you '.

And when he had said this, he breathed upon them  
and saith to them, ' Receive ye the Holy Ghost;  
whose sins ye shall forgive, they are forgiven them,  
and whose sins ye shall retain, they are retained '.

17. ' Hold me not ': the old mode of relationship with His dis-  
ciples is ended; and the new, higher mode of invisible fellowship  
is not yet inaugurated.

19—21. *Thomas*. Mark xvi. 14 : Luke xxiv. 36—43. According  
to Luke xxiv. 33, this apparition took place to the ' eleven gathered  
together and those that were with them '. The ' eleven ' in St. Luke's  
phrase would indicate the apostolic college; it could be used even  
if one were absent.

22—23. *Cf.* Matt. xviii. 18. The Council of Trent (Sess. xiv,  
canon 3, on the Sacrament of Penance) has defined that these words  
of Our Lord refer to the power of forgiving and retaining sins in  
the Sacrament of Penance, now bestowed, according to the traditional  
interpretation (*ibid.*, chap. i), upon ' the apostles and their lawful  
successors '.

24 But Thomas, one of the Twelve, called the Twin,  
25 was not with them when Jesus came. The other disciples therefore said to him, 'We have seen the Lord'.

But he said to them, 'Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe'.

26 And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being closed, and stood in their midst, and said, 'Peace be to you'.

27 Then he saith to Thomas, 'Reach hither thy finger, and see my hands, and reach hither thy hand and put it into my side; and be not unbelieving, but believing'.

28 Thomas answered and said to him, 'My Lord and my God!'

29 Jesus saith to him, 'Because thou hast seen me, thou hast believed; blessed are they that have not seen and have believed'.

30 Many other signs also did Jesus in the sight of the  
31 disciples, that are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name.

24. On the name Thomas, *cf.* xi. 16, note.

28—29. Assuming, as one well may, that the last chapter was added by St. John at a later time, the gospel originally closed with an explicit assertion that Christ is God. 'The Word was God' (i. 1), the same Word that became flesh (i. 14); and here it is evident that Christ accepts as true belief St. Thomas' address, 'My Lord and my God', and counts it blessed even in those who have not seen Him to make this confession. And this again makes clear the sense of what was doubtless St. John's original conclusion; he writes 'that ye may believe', not merely 'that Jesus is the Christ', but that He is 'the Son of God' (xx. 31).

The Lake of Galilee      After these things, Jesus manifested himself again to the disciples by the Sea of Tiberias; and he manifested himself in this way. There were together Simon Peter, and Thomas, called the Twin, and Nathanael from Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, 'I go a fishing'.

They say to him, 'We also are coming with thee'.

They went forth and entered into the ship; and that night they took nothing. But at break of day Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore saith to them, 'Children, have ye any fish?'

They answered him, 'No'.

And he said to them, 'Cast the net to the right side of the ship, and ye shall find'.

They cast therefore, and now they were not able to haul it in for the multitude of the fish. That disciple therefore whom Jesus loved saith to Peter, 'It is the Lord'.

When Simon Peter therefore heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came with the boat, dragging the net full of fish;

#### XXI. *The Lake of Galilee.*

2—3. The two pairs of brothers had left all things to follow Christ (Luke v. 11: xviii. 28: *etc.*), but now that they were back again in Galilee for a while by Christ's instructions (*cf.* Matt. xxvi. 32: xxviii. 7, 10: Mark xiv. 28: xvi. 7), in order to receive there the solemn apostolic mission (Matt. xxviii. 19—20), and were no longer being supported by alms as Christ's apostles and fellow-workers (John xii. 6), they doubtless felt it necessary to have recourse once more to their former means of livelihood. Whether St. Andrew was present at this particular incident is uncertain.

7. 'naked' need not signify more than the absence of the upper garment.

for they were not far from land, but about a hundred  
 9 yards off. When therefore they had landed, they  
 see a fire there, and a fish laid thereon, and bread.  
 10 Jesus saith to them, 'Bring some of the fish which  
 ye have now taken'.

11 Simon Peter therefore went aboard and drew the  
 net to land, full of great fish, one hundred and fifty-  
 three in number; and although there were so many,  
 the net was not rent.

12 Jesus saith to them, 'Come and breakfast'.

None of the disciples durst ask him, 'Who art  
 13 thou', knowing that it was the Lord. Jesus cometh  
 and taketh the bread and giveth to them, and the fish  
 in like manner.

14 Thus was Jesus manifested now a third time to the  
 disciples, after he had risen from the dead.

15 When therefore they had breakfasted, Jesus saith

14. 'now a third time', the first two manifestations being recorded  
 in xx. 19—29. Not necessarily 'the third time', in the sense of ex-  
 cluding any other apparitions to the disciples.

15. 'more than do these'. 'Peter had given expression, in his whole  
 behaviour down to his fall, to so pre-eminent a love for Jesus (let  
 vi. 68, the washing of the feet, the sword-stroke, and xiii. 37 be  
 borne in mind); and in virtue of the distinction, of which Jesus had  
 deemed him worthy (i. 43), as well as by his post at the head of  
 the apostles (cf. Matt. xvi. 18), into which he was now for the first  
 time to be introduced, so pre-eminent a love was to be *expected* from  
 him, that there is sufficient reason for the *πλεῖον τούτων* ('more than  
 do these': Meyer, quoted by Archbishop McIntyre).

15—17. 'Lambs' and 'sheep' are both doubtless meant to ex-  
 press all Christ's faithful, rather than different parts of the flock.  
 Similarly 'feed' and 'shepherd' are practically synonymous. The  
 difference in the words for 'love', however, appears to be significant,  
 though hardly to be rendered in English translation. Our Lord in his  
 first two questions uses the verb *ἀγαπάω*, implying a calmer, more  
 exalted love (in the Latin Vulgate, *diligō*); but in His third takes  
 St. Peter's own word, *φιλέω*, rather implying a warm and personal  
 devotion (Vulgate, *amō*). Is he sure that at all events he has that?  
 The whole flock, including even the other apostles (cf. also the  
 sweeping words of the promise in Matt. xvi. 18—19, now fulfilled) is  
 entrusted to Peter, yet not in his own right, but as vicar of Christ

to Simon Peter, 'Simon, son of John, lovest thou me more than do these?'

He saith to him, 'Yea, Lord, thou knowest that I love thee'.

He saith to him, 'Feed my lambs'.

He saith to him again a second time, 'Simon, son of John, lovest thou me?' 16

He saith to him, 'Yea, Lord, thou knowest that I love thee'.

He saith to him, 'Shepherd my sheep'.

He saith to him a third time, 'Simon, son of John, lovest thou me?' 17

Peter was grieved because he said to him the third time, 'Lovest thou me?' And he said to him, 'Lord, thou knowest all things; thou knowest that I love thee'.

Jesus saith to him, 'Feed my sheep. Amen, amen, I say to thee, when thou wast young, thou didst gird thyself, and didst walk whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not'. 18

Now this he said signifying by what manner of death he should glorify God. And when he had spoken this, he saith to him, 'Follow me'. 19

('my lambs', 'my sheep'), and acting by His power and authority (Matt. xvi. 18—19: xxviii. 20: John x. 14—18: xiv. 26: xv. 5: *etc.*).

18—19. Our Lord had already intimated that Peter should die a martyr (xiii. 36); here he designates the kind of death by which he will glorify God. This death was crucifixion; it had taken place when St. John wrote. 'thou shalt stretch forth thy hands' on the cross, 'thou shalt be crucified; and that thou mayest come to this, another shall gird thee and lead thee whither thou wilt not; first he told what should be, and afterwards how it should be' (St. Augustine). 'Follow me'. Our Lord actually moved away, followed by Peter; but very likely He referred chiefly to a spiritual following, on the way to the Cross.

20 Peter, turning about, seeth the disciple whom Jesus loved following, who also at the supper had fallen back upon his breast and had said, 'Lord, who is he that is to betray thee?' Him therefore Peter saw, and saith to Jesus, 'Lord, and what of him?'

22 Jesus saith to him, 'If I wish him to remain until I come, what is it to thee? Do thou follow me'.

23 This saying therefore went forth among the brethren, that the disciple was not to die. But Jesus did not say to him that he was not to die, but, 'If I wish him to remain until I come, what is it to thee?'

24 This is the disciple who beareth witness concerning these things, and who hath written these things; and we know that his witness is true.

25 But there are also many other things which Jesus did, which if they were written every one, the world itself (I think) would not contain the books to be written.

20. 'had fallen back upon his breast': *cf.* xiii. 25, with note.

20—23. The aged Apostle explains that the words of the Lord did not actually promise that he should live till His return.

24. 'we know': assuming that the Apostle is still writing, he associates with himself others (the Church of Ephesus?) as vouchers for the truth of what is written in the Gospel.



## APPENDIX.

### THE LOGOS.

(Cf. Jules Lebreton, S.J., *Les Origines du Dogme de la Trinité*, 4th ed., Paris, Beauchesne, 1919, and in *Recherches de Science Religieuse* for June—August, 1926; M. J. Lagrange, O.P., articles in the *Revue Biblique* for 1923, and *Evangile selon Saint Jean*, Paris, Gabalda, 1925.)

The Greek term Logos (λόγος) means not only 'word', which is its nearest equivalent in English, but the 'thought' which is expressed by the word, and also at times 'reason'. It designates Our Lord in the prologue of St. John's Gospel, in the introduction to his first Epistle, and in chapter xix, verse 13 of the Apocalypse. The precise ideas which St. John intended to convey by calling Him the Logos can best be studied in the different passages where it occurs; but we may here discuss the relation of the doctrine of St. John to the earlier or contemporary doctrines, Greek and Jewish, about the Logos.

The first philosopher to propose a Logos doctrine was Heraclitus, who lived in Ephesus some six hundred years before St. John; he was born about 530 B.C. In his system, the Logos was the principle of the order and harmony of the universe. He was a monist; consequently his principle of order and harmony was not thought of as distinct from the world. It was material, though what was least material in matter: an etherialized fire. He endowed it with the intelligence necessary to regulate the universe. Though the principle of the incessant changes to which the world of Heraclitus was subject, it was itself subject to change. It did not act with premeditated design, nor exercise a providential government.

Amaxagoras, another Ionian philosopher (born c. 500 B.C.) made the intelligent principle, which he, like Heraclitus, postulated as necessary to explain the order of the world, distinct from the material things which it controls. He called it *mind* (nous, νοῦς), not Logos; but his speculations had considerable influence on subsequent developments of the Logos doctrine. One of the notable features of his teaching was that the human soul, the soul of brutes, and the principle of life in plants, are parts of the mind of the world.

The Athenian philosophers of the fifth and fourth centuries B.C., Socrates, Plato and Aristotle, distinguished, even more decidedly than Amaxagoras, the active principle which organizes the world from the world which is organized. They

considered matter as uncreated and eternal; but otherwise attributed to a being distinct from matter the attributes which dualists (*i.e.*, those who distinguish God from the world) ascribe to the Creator. They did not make much, if any, use of Heraclitus' idea of the Logos. However, they influenced subsequent thought even about the Logos, as did Amaxagoras. The time came when philosophers would endow it with Providence, of which Socrates made so much. Plato's theory of a world of intelligence, model and principle of the world of the senses, was another factor which had entered into the development of the Logos doctrine by the time of St. John. Aristotle, too, influenced later development of the doctrine by what he said about Nature—Nature which works not blindly, but in accordance with a plan and with design. The term has remained a convenient substitute for the name of the God of nature.

Stoic philosophy, the prevailing philosophy of the first century, was monistic and pantheistic like the philosophy of Heraclitus. It is in the logic of his system that the monist should admit no efficient cause distinct from the world. He cannot even admit of the existence of a distinct organizer of matter (the Demiurge) as did Plato. Nor is there such a thing as an exemplary cause when one denies that the world is produced by a maker. The idea of a model presupposes one who works according to a model. Nevertheless, writing after the time of Socrates, the Stoics spoke of Providence; writing after Plato, they could not be satisfied with a theory of continual change without any stable element, such as was supplied by these Platonic ideas.

Having to explain the origin of the organized world and the relative stability of things, while excluding a distinct efficient cause, they had to ascribe order and stability to a principle within the material world. This first principle and source of the ordered, harmonious world is Heraclitus' material, corporeal, though etherialized fire. As the source of all things it was called the *Seminal Logos*; it was as it were a germ containing all that is, that has been, and that will be—a germ from which particular germs emanate and produce each orderly being.

The Stoics maintained that since the world produces beings endowed with reason, it must itself be reasonable; and that all is rational in the plan of the world. They ascribe to the world a sort of world-soul, a principle at once active and passive; it is the cause of the changes which take place and is itself changed. Different names were given to the world-soul considered as an active principle; it was called God, Destiny, Providence, Nature, Logos. The term Logos as used by the Stoics

meant the world-soul considered as reasonable. Especially among the later Stoics, it was used for a principle or force regulating things in an orderly way. Just as the term Seminal Logos was used when there was question of explaining the production of beings, the unqualified term Logos was used when there was question of their ordering and government. The Logos is the immanent reason of the laws which govern all things, including man. Man can attain to happiness only by living according to reason, *i.e.*, submitting willingly to the laws of his nature, laid down by the Logos.

Desiring to foster the religious spirit, Stoic philosophers accommodated their views to popular conceptions, and spoke of the gods as personifications of the Logos. Many identified it with Zeus, the supreme God. The myths were dealt with as allegories and explained away. But this Logos was not our Creator, nor even the Demiurge of Plato; it was a force which permeated the material world. It was not a divine person; it was the active material principle of the universe which the Stoics called Logos when they spoke as philosophers, and God when they spoke as religious thinkers, and Zeus or Jupiter when they spoke as belonging to the Græco-Roman world.

Philo, an Alexandrian Jew who died c. 40 A.D., was a Scripture student and a philosopher; he commented on the Bible in the light of Greek philosophy. With the help of the allegorical method of exegesis he found in the Bible all that he thought good in the philosophy and physics, as in the psychology and ethics of Greece.

He was not a pantheist, like the Stoics, but he was much impressed by the notion of the Greek philosophers that the world, such as it is, cannot be totally the work of an infinitely good God, nor be governed by such a God directly and immediately. Without expressly contradicting the Bible teaching, he makes God act on some sort of uncreated, formless matter. This matter he considered the source of the imperfection we find in the world; and he said that with this matter God could not come into direct contact. In creation He used 'incorporeal powers, the true name of which is ideas, in order that each species might take the true form which belonged to it'.<sup>1</sup> This was a platonic concept, but not in keeping with what the Bible teaches.

The Logos, borrowed from the Stoics, was declared the idea of ideas, the archetype of the world. It is called the first-born of God in the intellectual order, as the world is the son of God in the sensible order. Creation, then, is accom-

<sup>1</sup> *De Specialibus Legibus*, I, 329.

plished in two acts, which need not be separated in time: God produces His son, the Logos, and by the Logos He creates the world which falls under our senses. The production of the Logos is neither a creation nor a begetting within the deity; it must be an emanation, if the Logos has any distinct existence at all.

But the Logos is more than the archetype of the world. It is also a force which preserves things in their present state of harmonious existence: 'The Logos of being, the bond of all things, as it is said, holds in union all its parts and keeps them together, preventing them from dissolving and becoming disarticulated'.<sup>1</sup>

Moreover the Logos is a force which causes thoughts, words, sensations, even the movements of the body. It governs men, and is charged with the function of enlightening them and imparting to them God's other favours. It is God's lieutenant in the government of the elements and of men; it is frequently designated in the Bible as the 'Angel of the Lord'. When God is said to speak, Philo thinks that He speaks through the Logos. And not only does the Logos reveal what is reasonable, but he gives the grace necessary to act in accordance with right reason. As it is the principle and source of good actions, it inspires contrition for evil actions.

At times Philo represents the Logos as an intermediary which exercises priestly functions; it intercedes for men and offers up their petitions to God. It reconciles man with God when they have sinned. But while it carries to God the prayers of men, it may also become the object of their worship. It may be treated as the God of the imperfect; and the contemplation of the Logos is as high as the imperfect can reach. The perfect, like Moses, may attain God directly.

Does Philo really place between God and the world a personal intermediary? Professor Drummond<sup>2</sup> and Father Lebreton are not inclined to think that he does. To save Philo from self-contradiction they suggest that the distinction between God and the Logos is a mere abstraction of the mind. His idea of the Logos is influenced by the idea of Wisdom presented by Proverbs viii. 22—30, and by two sacred books which have been very much influenced by Proverbs, Ecclesiasticus and the Book of Wisdom. Here Wisdom is personified, but it is not a person; at least it is not generally recognized as such. Thus, while Philo's system seems to require a real intermediary

<sup>1</sup> *De Fuga*, 108ff: quoted by Father Lagrange, *Revue Biblique*, 1903, p. 337.

<sup>2</sup> James Drummond, *Philo Judaeus*, London, 1888.

between the transcendent perfect God and imperfect creatures, he does not, except by 'an abuse of language', speak of a 'second God', who would be a real intermediary.

Father Lagrange, on the other hand, is inclined to hold that Philo did conceive of the Logos as a person, *i.e.*, a real, intelligent being distinct from God. It was required by Philo's whole system, he thinks. The Logos was necessary for him because the supreme God was not to enter into contact with what was finite; it must then be distinct from God.

Once Philo had been led into this error by his Greek teachers, he had to admit the real existence and distinct individuality of the Logos. It was, indeed, a philosophical absurdity to attribute to one who is not God actions which are clearly divine, such as the creation or at least the organization of the world, its preservation and government, the function of enlightening souls and inspiring them with a taste for virtue. But Father Lagrange is probably right in thinking Philo muddle-minded enough to hold such a doctrine.

This brief review of the doctrine of the Logos will be sufficient to show that St. John is not a disciple of the Greeks, even to the extent Philo was. He did, indeed, claim for the Logos more than Heraclitus and other monists claimed for their material Logos, since he teaches that the Logos created the world, and by implication that he conserves and governs it. In the Logos, who was with the Father before created things came into existence, there was place for the ideas of Plato; but St. John made it clear, as Plato did not, that this thought of God was distinct from the Person who produced it. He did not, as neo-Platonists were wont to do, make of the Logos a being inferior to God, and so fitted to be an intermediary between God and the world; he taught that the Logos is a mediator between God and man, who has the very nature of God as he has the very nature of man. Many of the terms used by Philo are similar to those used by St. John; the main idea is quite different. What is common may be explained by their common use of the Bible and the tradition of Israel.

The Old Testament does speak of the Logos; Protestants have sometimes overlooked the fact because they do not count the Book of Wisdom as an inspired writing. It is in this book, written at Alexandria, that we find divine Wisdom most distinctly personified, if not a person; and it is in this book alone that Wisdom (*Sophia*) is used as a synonymous parallel with the Word (*Logos*).

She is the breath of the power of God, the sacred writer tells us, a pure emanation of the glory of the Almighty; and therefore nothing defiled can come upon her. She is the brightness

of eternal light, and the unspotted mirror of God's activity and the image of His goodness. 'And being one she can do all things; and remaining in herself the same she reneweth all things, and through generations passing into holy souls, she maketh the friends of God and prophets. . . She reacheth from end to end mightily, and ordereth all things sweetly'.<sup>1</sup>

The parallel between Wisdom and the Word occurs in Solomon's prayer of chapter ix:

'God of my fathers and Lord of mercy, who hast made all things by thy word and by thy wisdom has appointed man . . . give me the wisdom which is seated by thy throne'.

This Book of Wisdom has come under Greek influence; the general form of the sentence and details of expression recall Alexandrian writers and particularly Philo. But under the Platonic or Stoic vocabulary its doctrine is Jewish. The same teaching about Wisdom is found in the Palestinian Books of Ecclesiasticus, Job and Baruch. Perhaps its most impressive statement is in Proverbs viii and ix, where Wisdom is described in her relations with men, whom she urges to become her docile pupils, and in her relations with God, who is said to have formed her at the beginning of His ways, before His works, before He made anything from the beginning: 'Before the mountains had been established: before the hills I was brought forth' (Prov. viii. 25).

This conception of Wisdom, brought forth by the mind of God, influenced Philo's development of the idea of the Logos. And without recognizing any utilization of Philo's writings by St. Paul, we may thus account for resemblances in their statements about the Word on the one side and the Lord Jesus on the other.

In tracing the possible antecedents of St. John's teaching it is well to remember that St. Paul, the founder of the Church of Ephesus, 'predicates of Christ all that the Fourth Gospel predicates of the Logos'.<sup>2</sup> The most notable passage is that in which he speaks of the relation of the Son of God to the world in Colossians i. 14ff. Here he says that the Son was born of God before creation, and that it is through Him that all creatures came into being, and that it is for Him they are made. It is He, too, who holds all things together, *i.e.*, who is the principle of order in the universe. A still earlier Epistle speaks of 'One God the Father, from whom come all things, and for whom we live: and one Lord Jesus Christ, through whom come all things, and through whom we live';<sup>3</sup> and calls

<sup>1</sup> Wisdom vii. 25ff.

<sup>2</sup> Rendel Harris, *Prologue of St. John*, p. 12.

<sup>3</sup> 1 Cor. viii. 6.

Christ 'the wisdom and the power of God'.<sup>1</sup> In the Epistle to the Hebrews, too, Our Lord is identified with divine Wisdom.<sup>2</sup> St. John hardly says more than this in his prologue when defining Our Lord's relations with the Father and with the created universe. He merely expresses more clearly than St. Paul the teaching of St. Paul. His principal innovation was to take over a word which was current in the philosophy of the Greek-speaking world of his time.

This innovation itself had been prepared for by the Book of Wisdom, as we have seen; it may likewise have been facilitated by the use of the term *Memra* by the Palestinian rabbis. *Memra*, like *Logos*, means *Word*. The Targumists frequently used it as a substitute for the name of God. The word of God which had brought all things into being, which governed all things, which could destroy the wicked, was personified in their interpretation of Holy Writ, though it never became a real person, distinct from God. St. John certainly used the term in a totally different sense; it is possible, as I have said, but not very probable that this rabbinic practice suggested his adoption of the term for the Son of God.

Many Catholic authors think that in adopting the word *Logos*, St. John wished to appeal to the philosophers of the Greek-speaking world, to suggest that the religion he preached offered them what they had vainly been groping for in their speculations. It seems more likely, however, that St. John chose it because it 'best expresses how the Son is distinguished from the Father'.<sup>3</sup> The Son of a spiritual being, of a pure intelligence, is His thought, which Scripture calls His Word: a Word which is distinct from Him, but which nevertheless is in Him.

<sup>1</sup> I Cor. i. 24.

<sup>2</sup> Heb. i. 1—3.

<sup>3</sup> Father Lagrange, *Saint Jean*, p. clxxx.